

EMINENT FRIENDS OF MAN:

OR,

LIVES

OF

DISTINGUISHED PHILANTHROPISTS.

COMPILED FROM SMILES, HODDER, MAUNDER,
BLAIKIE, CLIFFORD, AND OTHERS

"We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try and make the little corner he can influence somewhat less miserable and somewhat less ignorant than it was before he entered it "

Huxley.

"Who (Jesus Christ) went about doing good "

Bible

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JOHN HOWARD, THE PRISON REFORMER

EMINENT FRIENDS OF MAN.

INTRODUCTION.

THE following pages contain short sketches of men who distinguished themselves by their efforts to benefit their fellow-creatures. While seeking, as far as possible, to do good to all, they often gave special attention to particular classes. Some devoted themselves to prison reform; others to the cause of the slave; some tried to abate drunkenness; others sought to improve the dwellings and general condition of the poor; some to promote education and the spiritual welfare of the people. They include men of different ranks of life, both the wealthy and the poor, the noble and the man of lowly birth; but all animated by the same spirit.

The selection is limited to Western nations. Indians noted for their benevolence will, it is hoped, form another series. Eminent female workers are noticed in *Picture Stories of Noble Women*. This little volume is intended, with God's blessing, to aid in awakening among its readers a desire to walk in the footsteps of those described. India presents a very wide field for similar efforts in various directions. Some details under this head, will be given in the concluding chapter.

JOHN HOWARD

THE PRISON REFORMER

At the beginning of last century, the prisons in England were a disgrace to the country. The cells were often low, damp, and dark, with only a little straw on the stone floor as beds. In some cases, prisoners were chained to the floor. Jailers were paid by fees from prisoners. One man remained

three years in jail for trial, and being acquitted, remained there three years longer before he could pay the fees. Prisoners were completely at the mercy of their jailers, who could rob and torture them as they pleased. On the other hand, if they had plenty of money, they met with every indulgence *See etc.*

The filthy dungeons, with the number of wretched creatures that were crowded into them, bred that horrible disease, called "jail fever," of which hundreds died every year. Sometimes it attacked judges and juries when prisoners were brought before them for trial. In 1730 it cut off the Lord Chief Baron of England, one of the Sheriffs, and many of the attendants. The reform which has since taken place is largely due to one man, JOHN HOWARD.

Howard was born in London in 1726. His father made a considerable fortune by trade. Retiring from business, he purchased an estate in Bedfordshire about the time his son was born. John seems to have been a sickly child, and after the death of his mother, he was taken to his father's estate where he was brought up. But every one who knew him loved him for his affectionate disposition and unselfishness.

Young Howard was sent to school at Hertford, but did not distinguish himself as a scholar. To the end of his life his grammar was defective, and his spelling incorrect, but in those days such faults were much more common than at present.

At the age of sixteen he was bound apprentice to a grocer in London. His father dying before the end of his apprenticeship, left his property to Howard and his sister, the only other child. Young Howard then obtained release from his engagement, and lived as a gentleman in London. Even then he showed the kindness of his disposition. While his house was being repaired, he would watch a baker's cart as it passed, buy a loaf, and throw it playfully to the gardener.

When lodging in the house of a widow in London,

called Mrs Loidore, Howard had a severe illness. He was nursed by her with great care and recovered. To show his gratitude, he made her a proposal of marriage, although he was about 25 years of age and she 52. His offer was accepted. She was a person of amiable disposition, of sincere piety, of good abilities, and active habits. They lived happily together till she died in the third year of their marriage.

Lonely and sad, Howard determined to go abroad. Lisbon had suffered terribly from an earthquake in 1755, when 60,000 persons lost their lives. He therefore went on board a ship for that city to try to alleviate the misery of the survivors. France and England were then at war. The ship in which Howard sailed was captured, and he was taken a prisoner to France. Before landing, he was kept for above 40 hours without a drop of water, and hardly a morsel of food. At Brest he lay six nights upon straw. After being kept for some time without food, a leg of mutton was flung into the dungeon, which the prisoners tore to pieces and ate as dogs might have done. Owing to his high character, he was afterwards allowed by the jailer to live in the town. He even got leave to visit England on condition that he would return to captivity if he did not prevail on the British Government to make a suitable exchange for him. On accomplishing this, he did all he could on behalf of the other prisoners.

In 1758, Howard married his second wife, a beautiful and accomplished lady, animated by the same spirit as himself. They took up their residence on the estate in Bedfordshire, and did all they could to improve the condition of their tenants. Howard pulled down the houses which were bad, and built new ones in a neat but simple style. To each was allotted a piece of garden ground, sufficient to supply the family of its occupier with vegetables. It was ornamented in front, with a fence, enclosing a bed or two of simple flowers, and here and there a shrub. Howard frequently visited the families. He would sit at the cottage door, and gently pat the children on the head,

as his wife sought to benefit the parents by earnest advice. He also established schools, paying the teachers

He and his wife had between them a *charity* purse. On one occasion she refilled it by the sale of her jewels. Their wealth they looked upon as a trust committed to them by God, for which they were to give an account. Once when a surplus was found, Howard proposed to spend it on a trip to London. His wife suggested that the money would be just enough to build a nice cottage for a poor family. This was done, and the trip was given up.

After being happily married seven years, Mrs Howard died suddenly in 1765, soon after giving birth to a son—her first and only child. It was a dark day for Howard when she was called away from the home she had always made bright with her presence, and he was left alone in the world, with the responsible gift for which he had often prayed—a little son. Her memory was cherished with undying tenderness, and the anniversary of her death was observed by him as a day of fasting and meditation. But though painful at the time, without it his great life-work would not have been accomplished.

Howard's health failed, and he spent some time in travelling. At Naples in 1770, he thus poured out his soul.

"I once more in the dust before the eternal God, acknowledge my sins, heinous and aggravated in His sight. I would have the deepest sorrow and contrition of heart, and cast my guilty and polluted soul on His sovereign mercy in the Redeemer. O Compassionate and Divine Redeemer! Save me from the dreadful guilt and power of sin, and accept of my solemn, free, and, I trust, full and unreserved surrender of my soul—my spirit—my dear child—all I own and have into Thy hands. I glory in this my choice, acknowledge my obligations as a servant of the Most High. And now, may the Eternal be my refuge, and thou, my soul, be faithful to that God that never will forsake thee."

It may be remarked that the best men most feel their own sinfulness. They compare themselves with what they ought to be, and see the difference; while persons careless of religion do not think of this.

Howard came back to his estate with the feelings expressed in the following letter "Very desirous am I of returning with a right spirit, not only wiser but better, with a cheerful humility, a more general love and benevolence to my fellow-creatures; watchful of my thoughts, my words, my actions, resigned to the will of God, that I may walk with God, and lead a more useful and honourable life in the world."

In 1773 Howard was appointed Sheriff of Bedfordshire, and then his great life-work began. The sheriff is the head of the country or zillah for the time he holds office. Usually the chief work is done by subordinates, and the office is largely honorary, but Howard himself attended to its duties. Among them was the inspection of jails, and the first he had to visit was that of Bedford, in which John Bunyan had been imprisoned 12 years, and where he wrote the famous *Pilgrim's Progress*, and supported himself by making tags and purses.

What first roused Howard to his noble work, was finding that persons who were declared "not guilty," after having been confined for months, were dragged back to jail, and locked up again until they should pay sundry fees. To redress this grievance, Howard applied for a salary to the jailer instead of his fees. Before this was sanctioned, it was asked whether it was done anywhere else. To ascertain this, Howard visited the neighbouring counties, but he found the same injustice was practised in them, and the scenes of misery which he saw in the prisons made him more and more desirous of seeking to alleviate them.

Howard spent about a year in visiting the prisons of England, entering the cells at the risk of his life to see their condition. Through his influence a bill was introduced into Parliament, abolishing jailors' fees and substituting for them fixed salaries. Howard was asked to give evidence before the House of Commons, at the conclusion of which he was publicly thanked "for the humanity and zeal which led him to visit the several jails of this kingdom

and to communicate to the House the interesting observations he had made on the subject."

Another bill passed in the same year (1774), "authorised and required the justices to see that the walls and ceilings of all prisons within their respective jurisdictions be scraped and whitewashed at least once a year, that prisoners should be properly clothed, their health attended to in proper infirmaries, the cells ventilated, and other important sanitary measures adopted"

When these laws were passed, he sent a copy of them, at his own expense, to every prison in the kingdom, and then started off on a tour of inspection to satisfy himself that they were obeyed



Howard visiting a prison

Howard intended to write a book on "The State of Prisons" Before doing so, he wished to contrast the condition of things in England with that on the continent of Europe With this object he went six times through

France, Belgium, Holland, Germany, Russia, and other countries. From the state of travelling in those days, it involved both great expense and fatigue.

In France strangers were not allowed to visit the prisons unless they went to give alms. Howard gladly availed himself of this rule, although it cost him a good deal of money. Sometimes he paid the debts of the prisoners and set them free. His servant writes, "I have often seen him come to his lodgings in such spirits and joy, when he would say to me, 'I have made a poor woman happy. I have sent her husband home to her and her children.'"

The fame of Howard spread through Europe. If kings and princes could assist him in his work, he was willing to meet them, if not, they were nothing to him. On his arrival at St. Petersburg, the Empress Catherine invited him to appear at court. Howard respectfully declined, at the same time telling the ambassador "he had devoted himself to the task of visiting the dungeons of the captive and the abodes of the wretched, not the courts and palaces of kings and empresses."

At Vienna, he was the guest of the English ambassador, and sometimes alarmed him by the freedom of his speech. On one occasion a German nobleman boasted that the Emperor of Austria, Joseph II., had abolished torture in every part of his estates. Howard denied this. The ambassador cautioned him, reminding him that his words might be reported to the emperor. Howard then cried out, "What! shall my tongue be tied from speaking the truth by any king or emperor in the world? I repeat what I have asserted, and will maintain its veracity."

The Emperor Joseph was eager to see and converse with Howard, and as he thought he might do some good, he went to the palace. The Emperor received him with every mark of respect, and their conversation took place in an anteroom, in which there was neither chair nor couch. For two hours they stood and talked. This was done that Howard might not feel that he was not allowed to sit in the Imperial presence. Howard talked to him frankly

as a man to a man. The Emperor first asked Howard's opinion of his new military hospital. He said it was crowded with defects the patients were ill-kept, ill-nursed, ill-fed. When the Emperor asked if he had ever seen any prisons in a better state than his, he said, "There *was* one better at Ghent; but not so now." The Emperor was so impressed with his honesty that, on parting, he pressed his hand warmly, and he told the British ambassador that he liked him the better for his want of ceremony!

Howard was once visited by the governor of Upper Austria, accompanied by his countess—both very vain persons. The governor asked him what was the state of the prisons in the province. "The worst," was the reply, "in all Germany, particularly the condition of the female prisoners, and I recommend your countess to visit them personally, as the best means of rectifying the abuses in their management." "I," said the countess haughtily, "I go to prisons!" and instantly both in haste descended the staircase. Howard called out after the retreating lady in a loud voice, "Madam, remember that you are a woman yourself; and must soon, like the most miserable female in the dungeon, inhabit a small space of the earth from which you equally originated."

On his way home he was seized with fever as he travelled through France. Referring to his recovery he said: "I gratefully record and remember the goodness of God. For many days I have been in pain and sorrow; the sentence of death was, as it were, upon me, but I cried unto the Lord and He delivered me, blessed for ever be His name. O God, do my soul good by this affliction, make me more sensible of my entire dependence upon Thee, more serious, more humble, more watchful, more abstracted from the world, better prepared to leave it. May I live a life of faith in the Great Redeemer, whom having not seen, yet I hope I love and desire to serve to the end of my days."

In travelling, Howard lived in the plainest manner carrying about with him a tea kettle and a supply of tea

At the inns, that there might be no complaint as to his stinginess, he ordered the best victuals, though he seldom tasted them. Biscuits and a little milk formed his ordinary dinner. He generally declined every invitation to dinner during his tours, abstained from visiting every object of curiosity, and even from looking into a newspaper, lest his attention should be diverted from the grand purpose in which he was engaged. During his journeys he spent a sum equal to about 3 lakhs of rupees, and travelled 42,000 miles.

After he had published his book on Prisons, he retired to his estate in 1784. There he expected to spend the remainder of his days; but a new field of enterprise opened up to him, more important to the interests of the human race, though fraught with greater danger to himself than any he had yet undertaken.

There is a terrible disease called the *Plague*. Under the name of *Black Death* it spread through Asia and Africa in the 14th century. In the years 1663-5, it attacked London severely and almost all England. As the disease is so very fatal and contagious, persons coming from places where it existed, were often shut up in buildings called lazarettos. They derived their name from the old leper houses—lepers being called *Lazari*, because Lazarus is described in the New Testament as full of sores. Howard formed the design of inspecting the condition of the principal lazarettos in Europe, and, if possible, of acquiring information which might be useful in checking the disease. In former times when travelling he had taken his servant with him, but now he went forth alone, unwilling to allow any one else to expose himself to the dangers he was about to brave.

Howard travelled through France to Italy, from which he sailed to Malta. Writing to a friend in England, mentioning the severe headaches he felt whilst walking about the lazarettos, he added, "I persevere through good report and evil report, I know I run the greatest risk of my life. I have no hope in what I have been and done. On Him, the Lord Jesus Christ, I trust." The

vessel in which he sailed in the Mediterranean was attacked by a pirate ship from Tunis. In the engagement Howard loaded the only large cannon on board, and fired it with such effect that the pirate went away. He learned afterwards that the captain, expecting immediate death or perpetual slavery at Tunis would be the consequence of the ship were taken, had determined to blow it up rather than surrender.

Howard went on board the ship because on its arrival at Venice he would require to go to a lazaretto. He wished to know by personal experience the privations endured by those supposed to be in danger from the plague. He was shut up in a filthy unfurnished room, but he got a supply of fresh lime, and whitewashed the walls, which made it much healthier. There he was detained forty days. To add to his distress he heard there that his only son, to whom he was much attached, had become dissipated and then mad. On his return home, Howard placed him under the treatment that seemed most likely to be beneficial, but he never recovered his reason.

Howard afterwards went to Smyrna, Constantinople and other plague-infected cities, visiting prisons and hospitals where physicians and guides refused to go with him, studying the disease, and seeking to relieve the sufferers. At Constantinople the favourite daughter of a Mussulman high in office had a severe illness which had baffled the skill of all the medical men in the city. The fame of Howard had reached the father's ears, and he begged him to visit the sufferer. He went, undertook to prescribe for her, and was successful. The grateful father pressed upon the saviour of his child a purse containing 2000 pieces of gold. This Howard refused, stating that he never received money for his services, but seeing some fine grapes growing in his garden, he asked a handful of them as his reward. The Turk was astonished, but ordered his servants to furnish the strange physician with a supply of the choicest fruits so long as he should remain in the country.

Howard returned to London in 1787, having been abroad

more than a year. He then published a full account of the "Lazarettos of Europe" While it was in the press, during a severe winter he rose at three or four in the morning to carry on his work. He dressed at seven, at eight finished breakfast, then walked to the printing-office, continued there some hours, and afterwards took a stroll with dried fruit and bread in his pocket. The evening he spent with his friends, and on retiring to his lodgings, had family prayer with his man-servant.

Howard continued the prison visitations in London which he had carried on there for a long time. He was a man of great courage. When he had an object in view, danger, death itself, could not deter him from seeking its accomplishment. Once while he was in London a riot took place in the Savoy, then used as a military prison. The prisoners, 200 in number, broke loose, killed two of the keepers, and got complete possession of the building. When Howard heard that nobody dared approach the spot, he started off immediately to the prison, unarmed and alone. Friends sought most earnestly to dissuade him from entering, the jailers warned him of the peril and told him of their murdered comrades, but Howard was not to be moved. He stood face to face with the mutineers, and such was the effect of his appearance and expostulations, that the lions became lambs. He listened to their complaints, whilst rebuking their conduct, and having promised that their grievances should be inquired into, they were quietly led back to their cells.

In 1789, when 63 years of age, Howard set out on his last journey. He announced his determination in the preface to his work on the Lazarettos, adding "Should it please God to cut off my life in the prosecution of this design, let not my conduct be uncandidly attributed to rashness or enthusiasm, but to a serious, deliberate conviction that I am pursuing the path of *duty*, and to a sincere desire of being made an instrument of more extensive usefulness to my fellow-creatures than could be expected in the narrow circle of a more retired life."

When Howard left England, he felt that he would never return. In parting with a friend he said, "You will probably never see me again, but, be that as it may, it is not matter of serious business to me whether I lay down my life in Turkey, in Egypt, in Asia Minor, or elsewhere. The way to heaven from Grand Cairo is as near as from London."

Travelling through Germany, he visited St Petersburg and Moscow, and then went to Cherson in the south of Russia. A violent fever broke out in the city, and he was entreated to prescribe for a young lady about 24 miles off who had contracted the disease while visiting Cherson. After seeing her he left full directions for her treatment, and said that if she got worse there was nothing more he could do, but if she showed signs of improvement he was to be sent for again. She did improve and an urgent request was sent to Howard to see her once more. The letter was delayed in delivery, and when he looked at the date he was distressed to find that eight days had passed since it was written. Without a moment's delay he went out into the cold—no post houses were to be obtained, nothing but an old cart horse, on which he mounted, and travelled through the cold wet night. His patient recovered, but he caught the fatal disease.

Every attention was paid to Howard during his last illness. His friend Admiral Priestman tried to cheer him, but he said, "Death has no terrors to me, it is an event I always look forward to with cheerfulness, if not with pleasure. Let me beg of you, as you value your old friend, not to suffer any pomp to be used at my funeral, nor let any monument or monumental inscription whatsoever be made to mark where I am laid, but lay me quietly in the earth, place a sun-dial over my grave, and let me be forgotten." Next morning he ceased to breathe. He died in January 1790, aged 64.

In defiance of his wishes, he received a public funeral. The Prince of Moldavia, generals and admirals, the whole body of the magistrates, a large party of cavalry, and thousands of private persons, soldiers, sailors, peasants

and prisoners formed the funeral procession. Throughout the length and breadth of Europe, the news of his death created a profound sensation.

Howard was of middle height, he had a dark complexion and bright eyes. He was brisk in his movements, and very fond of children. He had a great dislike to having his portrait taken. One day looking into a shop window he caught a person near him trying to copy his face. Howard then twisted his features in a way that he said, "The resemblance between my actual self and the copy would have been just as striking as I could wish it to be."

His escape from infectious disease he attributes as follows. "Next to the free goodness and mercy of the Author of my being, temperance and cleanliness are my preservatives. Trusting in Divine Providence and believing myself in the way of my duty, I visit the most noxious cells, and while thus employed, 'I fear no evil.'"

The value he set upon his *time* was most remarkable. Punctual to a minute in every engagement he made, he usually sat, when in conversation, with his watch in his hand, which he rested on his knee, and though in the midst of an interesting anecdote, as soon as the moment he had fixed for his departure arrived, he rose, took up his hat, and left the house.

Decision of Character was a great characteristic. Foster, in his celebrated essay on that quality, mentions him as one of its most distinguished examples. "The moment of finishing his plans in deliberation, and commencing them in action was the same. . . . It implied an inconceivable severity of conviction that he had *one thing to do*, and that he who would do some great thing in this short life, must apply himself to the work with such a concentration of his forces, as, to idle spectators who live only to amuse themselves, looks like insanity."

The *humility* of Howard was not less striking. Praise was hateful. It was a cause of deep distress to him that some of his admirers proposed to erect a monument to his honour while he was still living. He wrote, "O' why

could not my friends who know how much I detest such parade, have stopped so hasty a measure' I cannot bear the thought of being thus dragged out something must be done to stop it" The proposal was dropped during his lifetime, but after his death a noble statue of him in marble was erected in St Paul's Cathedral, the *first* that was admitted

Howard left the following directions about his tomb "My tomb, to be a plain slip of marble, placed under that of my dear Henrietta's (his wife) in Cardington Church with this inscription

John Howard, died, aged
My Hope is in Christ

Love to God and Man was the chief feature in Howard's character. He was a true Christian His delight was to study the Bible Sunday was strictly observed If unable to attend public worship, the day was spent in religious exercises in private Few men had more of the spirit of prayer His servant was required to enter his room in the evening in all places at a certain hour When the door was shut Howard would acknowledge with gratitude God's preserving care, and earnestly implore a continuance of His merciful interposition No one was admitted till prayer was over

Although his charity was so liberal, his sacrifices in the cause of humanity so great, and his religious duties so carefully observed, he did not trust in these for acceptance with God As a guilty sinner, he pleaded only the merits of the Lord Jesus Christ "My hope is in Christ," expressed his feeling The *example* of Christ was his guide

The following sentences were written by Howard in a memorandum book three or four days before his death :

"May I not look on present difficulties, or think of future ones, in this world, as I am but a pilgrim or wayfaring man, that carries but a night' This is not my home, but may I think what God has done for me, and rely on His power and His grace, for His promise, His mercy endureth for ever

"Lord leave me not to my own wisdom, which is folly, nor to my own strength which is weakness! Help me to glorify Thee on earth, and to finish the work Thou givest me to do! And to Thy name alone be all the praise!"

"Oh that the Son of God may not have died for me in vain! I think I never look into myself but I find some corruption and sin in my heart O God, do Thou sanctify me and cleanse the thoughts of my depraved heart!"

Cowper thus refers to Howard

"Blest with all wealth can give thee, to resign
Joys doubly sweet to feelings quick as thine—
To quit the bliss thy rural scenes bestow—
To seek a nobler amidst scenes of woe—
To traverse seas, range kingdoms, and bring home,
Not the proud monuments of Greece or Rome,
But knowledge such as only dungeons teach,
And only sympathy, like thine could reach,
That grief sequestered from the public stage,
Might smooth her feathers, and enjoy her cage,
Speaks a Divine ambition and a zeal
The boldest patriot might be proud to feel"

Edmund Burke thus estimated Howard —

"This man visited all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples, not to make accurate measurement of the remains of ancient grandeur, nor to form a scale of the curiosities of modern art; not to collect medals, or to collate manuscripts, but to dive into the depths of dungeons, to plunge into the infection of hospitals, to survey the mansions of sorrow and of pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected, to visit the forsaken, and to confer and collate the distresses of all men in all countries His plan was original and it was as full of genius as it was of humanity It was a voyage of discovery—a circumnavigation of charity, and already the benefit of his labour is felt more or less, in every country"

Bentham said of him, "HE DIED A MARTYR AFTER LIVING AN APOSTLE"

Howard did far more good after his death than he did in his lifetime by the influence exerted by his example

Men were stimulated to walk in his footsteps May many
such be raised up in India !



JEAN FREDERIC OBERLIN

of PASTOR OF THE BAN DE LA ROCHE.

JEAN FREDERIC OBERLIN was born at Strasbourg, in France, in 1740 His father, a teacher, had nine children His income was small, and his life was a constant but cheerful struggle against poverty Nevertheless he kept up the

custom of presenting all his children with a small gift at the end of each week, which enabled them to buy sometimes a little white bread instead of the usual black bread or some fruit, and at the same time to have a small fund in reserve. Sometimes when the children saw their father in difficulties about money, they would run for their little treasure, and pour it into his hands. The father seldom accepted it, but when he did, it was with gentle words of gratitude to his little helpers. He loved his children, and was never so happy as when among them.

Some anecdotes are told which illustrate the character of Oberlin when a boy.

One day when crossing the market place he saw some rude boys rejoicing because they had upset a basket of eggs which a poor woman had brought for sale, while she was weeping over the loss of her property. Oberlin, not at all frightened by the number of these youths, reproved them severely for their conduct. Begging the woman to wait, he ran home and quickly returning, poured into her hands the savings of many weeks, which repaid her for her loss.

He saw one day a police-officer ill-treating a poor crippled beggar. He pushed himself between the two, expressing loudly his indignation against such cruelty. The officer was about to lay hold of his childish accuser, when the bystanders threatened to complain against him, and he was obliged to release both the cripple and his young defender. Some days later Oberlin, on entering a narrow street, saw this police-officer approaching. "Shall I run away?" he said to himself. "No, I tried to help a poor cripple, God will help me," and he walked boldly past the police.

As a boy Oberlin showed a Christian spirit as well as courage. A young bully passing him in the street, knocked his hat from his head, at the same time calling him vile names. Some neighbours offered to punish the offender, but Oberlin quietly replaced his hat, and walked on without saying a word. This rude youth, happening to meet him again soon after, greeted him in a friendly manner, not unmixed with self-reproach.

Oberlin attended his father's High School for some years. He was industrious, but his memory was defective. He was obliged to devote twice the time to the mastery of some subjects which most of his fellow-students required. But he wrote and re-wrote what he found it difficult to retain until he had impressed it on his memory. Being convinced that the morning is the best time for study, he rose very early.

In 1755, when 15 years of age, he left the High School for the University. In 1758 he took the B A degree, in 1763 he was created a Doctor of Philosophy. On this occasion he prepared an essay and sustained it in debate in Latin.

During the whole of his student life, Oberlin was very poor, and obliged to economise to the utmost. Still, he was generous and ready to help those in need. He taught while he studied, in order that by his earnings he might not be a burden on his poor parents. At first he gave lessons to young children, for which he received very little. His diligence in teaching and his kindly manner with his young pupils, led the principal surgeon in Strasbourg to employ him as a tutor in his family. While with him, Oberlin learned to dress wounds and to apply medical remedies which were of great use to him afterwards.

In 1760, Oberlin became a candidate for the theological degree at his University, and from that time a still greater earnestness marked his character and pursuits. At the age of 20, he solemnly dedicated himself to God. The following is an extract —

"I place myself, and all that belongs to me, under Thy guidance. Order everything as Thy infinite wisdom seems best. Employ me, O Lord, as Thy instrument, set apart for Thy service! Look upon me as forming part of Thy people. Wash me in the blood of Thy beloved Son (=pardon my sins for the sake of Jesus Christ), array me in His righteousness; sanctify me by His spirit, conform me more and more to His image; purify and fortify my heart, grant me the consolation of spending all my life in the continual sense of Thy presence

O my Father and God ! And after having endeavoured to obey Thee on earth in submission to Thy will, take me hence at what time and in what manner Thou seest good "

This act of consecration was renewed 10 years later, and again in 1822 when Oberlin was 72 years of age. Upon the margin of this last renewal are written the words, "Lord have mercy on me" The best men are the humblest

In 1765 Oberlin left the family of the surgeon and hired a little room. While there he received a visit from Pastor Stuber of Waldbach, a village in a mountainous district, called the Ban de la Roche (rock). He had been invited to become a minister in Strasbourg, and he was anxiously looking round for a fit man to be his successor at Waldbach. Stuber had heard of Oberlin and came to judge for himself. After climbing a long narrow staircase, he entered a room at the top of the house.

On opening the door, Stuber's eyes fell first on a small bed at the end of the room, hung with curtains made of pieces of brown paper. After joking with Oberlin about the elegance of his curtains, he asked, "What is this iron pan hung over your lamp on the table?" "That is my kitchen," said Oberlin. "I dine with my parents, who allow me to bring away with me each time a lump of bread. At 8 o'clock in the evening I put the bread in this pan with a little salt, I pour some water on it, then I put my lamp under it, and continue my studies. If, towards ten or eleven o'clock I feel hungry, I then eat the soup which I have made in this way, and I can tell you I find it very delicious food." "You are the man I am seeking," said Stuber laughing. He then sat down and explained to Oberlin the motive of his visit. Oberlin afterwards went with Stuber to see Waldbach. He was touched and attracted by the primitive look of the inhabitants, by the evidence of the good already done by Stuber, and still more by the immense amount which remained to be done. In April, 1767, Oberlin was appointed pastor of Waldbach.

Waldbach was a village, with about a hundred families, in a wild mountainous district. Rocks hung on the steep sides of a mountain chain, where water rushed down in destructive torrents. Snow and ice now hardened and now broke up the soil, landslips were frequent. There were few roads, and what few existed were in miserable repair, and during the winter quite impassable. To get to Strasbourg was no small achievement, although the distance was only 26 miles. The people were poor and idle.

Stuber was appointed Pastor of Waldbach in 1730. He first inquired about the school. He found a number of noisy dirty children in a miserable cottage doing nothing. When he asked for the master, he was pointed to a poor old man who was lying in the corner. "Are you the schoolmaster?" asked Stuber. "Yes, Sir," "What do you teach the children?" "Nothing, sir." "Nothing! how is that?" "Because I know nothing myself, sir." "How then did you come to be appointed schoolmaster?" "I was for a long time in charge of the Waldbach pigs, and when I got too old and weak for that employment, I was sent to take care of the children."

Oberlin's house at Waldbach was a poor broken-down cottage, with three or four rooms, and a plot of garden in front, a few feet square. He lost no time in making the acquaintance of his people. He was dismayed at their extreme poverty. One of the more respectable, who had ten children, was too poor to purchase more than half that number of pairs of wooden shoes, and the children were obliged to wear them in turns, the others meanwhile going barefooted. Some of the poorest people had to boil grass and roots for food.

The potato, which had been introduced by a former pastor, had become so bad as to be scarcely eatable, and the produce was small. Oberlin sent for new kinds, and taught the people how to keep up the quality and quantity of the crop. The sandy soil suited well this plant, and it soon became so productive that Oberlin's next thought was to

open up communication with Strasboung, where the people might sell their surplus vegetables.

During the winter months the people were often unable to pass even from one of their villages to another. The melting snows produced serious landslips which blocked up the roads. Oberlin's first work was to make embankments of stone to strengthen the roads. He spoke to the people about the great advantage of having a road to Strasbourg. "The produce of your fields will then meet with a ready market abroad, for instead of being imprisoned in your villages nine months out of the twelve, you will be enabled to keep up an intercourse with the inhabitants of the neighbouring districts. You will have the opportunity of procuring a number of things of which you have long stood in need, without the possibility of obtaining them, and your happiness will be increased by the additional means thus afforded of providing comforts for yourselves and your children."

At first suspicion, dislike of new ways, and laziness held back his ignorant people. But even the most stupid came in time to understand that to have a road for themselves and their cattle all the year would be an advantage. Example did more than precept. Shouldering his pickaxe, Oberlin went to work himself, always choosing the most difficult or dangerous part of the ground. Often he returned home with his hands cut and his clothes torn by the sharp rocks and thorns. For very shame, the people could not but imitate their pastor. At first they were awkward in the use of the tools, and there was a good deal of laughter at each other. In time so many took part that it was necessary to send to Strasbourg for more tools, Oberlin meeting the expense by money obtained from his friends.

In certain places rocks had to be blasted. Oberlin applied for help to a nobleman, the proprietor of part of the district, and obtained gunpowder. The awe of the people was great on seeing large pieces of rock leap into the air with a report like thunder. Covered ways

were made where necessary, to protect the people from landslips.

Oberlin's greatest undertaking was the building of a bridge over a stream. Hitherto the people had crossed on the trunk of a tree, laid from bank to bank. The bridge was generally moist and slippery from the spray of the river. Frequent accidents occurred. In the darkness of the night passengers slipped and were drowned or beaten to death against the rocks. A day or two of wailing would follow each such sad event, but nothing was done to provide a better path. Oberlin determined to have a good stone bridge, fitted alike for waggons and foot-passengers. He collected money, and built a stone bridge, which remains to this day, a memorial of his benevolence and engineering skill.

Agricultural improvement was another object. The implements the people had were few and inferior in quality, which were lent from hand to hand as necessity required. Oberlin got a small stock of a better kind from Strasbourg, which the people bought as they needed them at a very low price. The payments were made gradually as the buyers sold their little crops or their cattle.

A small Agricultural Society was formed, and Oberlin got some of the landowners to subscribe for giving prizes for the best cattle, fruits, vegetables, &c. He encouraged the making of butter, which found a profitable sale in Strasbourg. He introduced a better kind of grass, and obtained flax seed from Russia of the best quality.

Oberlin gave much attention to the planting and rearing of fruit trees. On this subject the prejudices and indolence of the people were hard to overcome. They did not like the idea of waiting for some years before they could reap the benefit. Oberlin adopted the following plan to persuade them. He planted apple, pear, cherry, and plum trees in his fields where many people passed daily. In course of time, the ripening fruits were seen, and the people desired to have such trees of their own. An enthusiasm for fruit-tree planting, pruning and grafting, became general, and

great profit was derived from the sale of part of the fruit in Strasbourg and other places

Agriculture was taught in school, and Oberlin required each child before confirmation to bring a certificate from his parents that he had carefully and successfully planted two fruit trees. It was a grand day for the children when they could bring to their pastor the first apple or plum which the planted tree had yielded

Oberlin devoted much of his time to the education of his people. The state of the school at Waldbach when Stuber came has already been mentioned. The slight schoolhouse erected by Stuber was in danger of falling to pieces. Oberlin set himself with all his might to the task of organising schools all through the district, begging necessary funds, and sometimes aided by voluntary gifts from neighbouring nobles who had marked his diligence and success. Very soon a fine schoolhouse was built at Waldbach. Until this was accomplished, Oberlin continued himself to inhabit his wretched house, tormented by rats, and with the rain sometimes dropping even upon his bed. He made with his own hands the first benches and tables which were used in the school. Two years later he succeeded in securing the erection of a second school at Bellefosse, another village. This was a work of difficulty, the stones for the building having to be conveyed by the peasants from another district over the most rugged mountain paths. The people of Ban de la Roche had not yet conceived the possibility of contributing a little out of their small means, and Oberlin was careful not to appear to expect it. His joy was great when one day a widow of Bellefosse gave him as her contribution towards the work a sum equal to about 8 annas. A third schoolhouse was built 5 years later. A friend of Oberlin took upon himself the cost of erecting a fourth schoolhouse, while a fifth was built by the mayor of the place.

Oberlin was in danger of pushing forward too many reforms at once, and of neglecting his own spiritual welfare while labouring for others. Stuber sent him a letter of

needful caution from which one or two extracts will be given. After acknowledging that he himself had made many mistakes he adds :

“ If it was God’s will that any scheme of mine should succeed He caused the heads of the parish to listen to me when I least expected it, and, on the other hand, He sometimes permitted the plans upon which I had most of all set my hopes of success and taken the most pains to carry out, to become of no avail ” .

“ Only trust everything to God, and pray for the blessing which He alone bestows You have far more influence over me than I ever had, and this, provided you fear no one but God, and *guard against forming too many schemes*, will render you far more useful than I have been But suffer me to remind you that it is possible, even when earnestly labouring in good works to depart from spiritual Christianity; and I would, in this matter, urge you to maintain a constant guard over yourself Even though busily employed in promoting the well being of your fellow-creatures, you may become cold and formal in your religious exercises, and less devoted to the service of God From my inmost heart, therefore, I exhort you, my dear friend, to be always fervent in spirit, serving the Lord, living only to and for Him Thus alone you will be able to overcome all difficulties, thus alone will you find comfort and peace He will protect, guide, and bless you, and your work will prosper, not perhaps in the exact manner which you design, but in the way which He has purposed ”

“ There are two things to which I would particularly entreat your attention—namely, prayer and the study of the Holy Scriptures. I find it necessary to have constant recourse to these, in order to keep up habitual communion with God, and to fan the fire of the Christian faith in my own heart ”

These wise and needful counsels should be deeply impressed upon all engaged in benevolent work of any kind.

During the first year’s of Oberlin’s ministry a great struggle arose between the powers of good and evil. There were among the valleys a certain number of men given up to a life of idleness, violence, and vice These persons banded themselves together against the new pastor and his reforms His strict morality was distasteful to them; they

preferred to remain as their fathers had been. It was the custom of these disorderly persons to wander over the country from Saturday night till Monday, from one hill top to another, howling and yelling like a head of wild beasts. Once hoping to quiet them, Oberlin rode in amongst them, and spoke to them kindly, only saying, "My friends, it is late; it is time to go to bed." On this they went away. On another occasion Oberlin heard that they had said to each other, "Our minister has too much fire, the next time he comes near us, we will drag him through the nearest tank, to cool his zeal."

Some of them having entered the church from curiosity the following Sunday, Oberlin said to them from the pulpit, "My friends, I understand you have a desire to throw me into a tank. now I perceive that you do not know my horse, if you imagine that it would be possible for you to overtake him. But I wish to tell you that, in order to make it easier for you, I shall leave my horse at home. In this way you are sure to succeed, for you know that I am not so swift of foot as you." He accordingly, left his horse at home the next time he traversed the valleys, and went on foot. He was quite unmolested, and reached home safely.

Oberlin continued to warn and persuade, dwelling mainly on the love of Christ and the misery of all human beings separated from God. Many of the drunken and disorderly persons above described changed their habits, and some of them were numbered among his true converts.

At the age of 28, Oberlin was happily married to Madelaine de Witter. When he first met his future wife, he rather disliked her. He thought her expensive in her habits and fashionable in dress. His mother, who wished the marriage to take place, said to herself, "How fastidious is our Fritz! how self-willed are the young!" When Oberlin knew her better, his opinion changed. He said to her, "Will you be my helper and companion in the cultivation of the Ban de la Roche, this still tangled garden of the Lord? But will you never try to persuade me to accept

a more lucrative position than this poor parish? Will you, in fact, consent to be the wife of the poor pastor of the Ban de la Roche? If you will, then say, *Yes*!" Madelaine rose, folded one of her hands over her eyes, as if to hide a blush, and placed the other in the hand of Oberlin, with the one word "*Yes*"

Madame Oberlin soon became the beloved friend and counsellor of the people of the Ban de la Roche. Her intelligence and sound judgment made her a powerful help to her husband in civilising and evangelising the population of the valleys. Although weak in body, she shared his arduous labours, and would even face with him the storms and deep snow when duty called them to visit the sick.

Several times Oberlin's life was endangered in the service of his people. Once he almost perished in the snow, with two of his scholars. At another time, a piece of rock fell from a great height, passing between him and his children, without doing harm to any of them.

Before his marriage Oberlin began erecting schools and providing schoolmasters and mistresses in every village in his district. In this work Madame Oberlin became a valuable helper. Infant schools, adult schools, sewing schools for women, and classes for special instruction, soon followed the establishment of the regular schools. Salaried schoolmistresses were established in good rooms in every part of the valleys. Boys and girls were taught and trained together.

Louise Scheppler was at first the leading schoolmistress. She sought to make the children in her school feel the presence of God at all seasons and in all places. She inculcated in them a horror of deceit and falsehood, of disobedience, and of a *want of respect for the poor*. She taught them what is meant by the prayer of the heart, by kneeling with them, and praying with them in a simple way which they could understand.

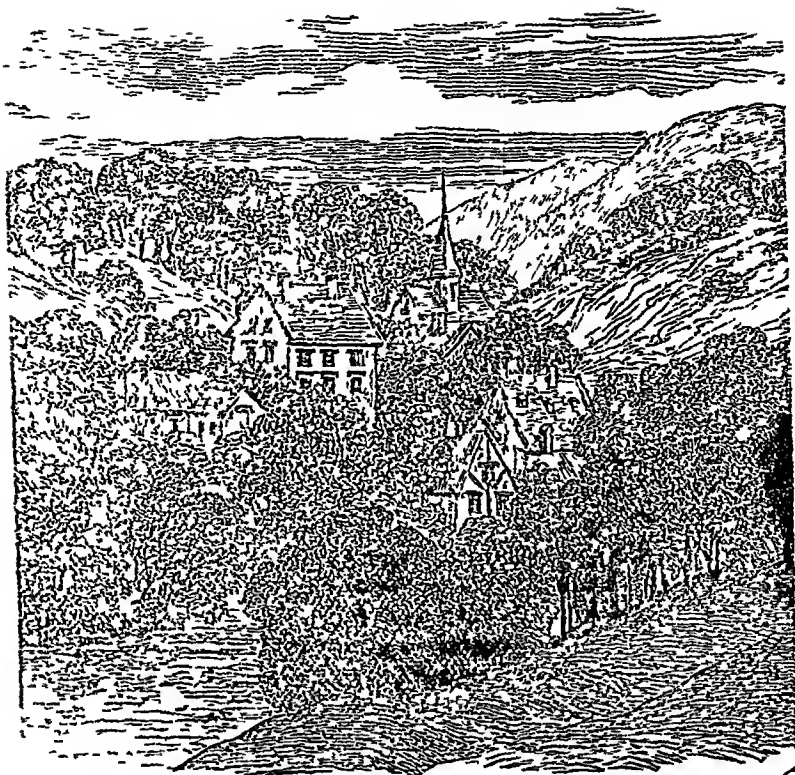
Sunday was a cheerful day in the Ban de la Roche. At the first tones of the far-sounding bell, troops of villagers,

men, women and children, began to descend the hill sides. Strangers and visitors often came also. The church was soon crowded in every part.

Oberlin reserved stated hours for private prayer during the day, at which times none, as a rule, were allowed to interrupt him. These hours came to be known, and it was usual for people returning from the fields with talk and laughter, to uncover their heads as they passed beneath the walls of his house. If the children ran too noisily, these working people would check them with the uplifted finger, and say, "*Hush ! he is praying for us*." He would spend hours on his knees, pouring out his soul in prayer for his people, with "strong crying and tears." He felt the awful responsibility of one who is called to be an overseer of the flock of God, and who must give an account of the souls committed to him.

As several Bengal Zemindars live in Calcutta, so the landed proprietors of the Ban de la Roche resided almost constantly in Paris, leaving their estates to be managed by agents, who often provoked the ill-will of the people. They were also Roman Catholics, while the inhabitants were Protestants. There was great joy throughout the district, when it was known that it was purchased by Baron de Dietrich, a Protestant gentleman, who intended to reside in the Ban de la Roche. The Baron became the firm friend of Oberlin, and aided him in all his plans. He it was who built for him the good house represented in the picture near the church. He also raised considerably the small salaries of the pastor, his teachers, and other helpers.

Oberlin's pupils having attained a high reputation as teachers, he was pressed to establish a Normal school for the training of others, not natives of the valleys. This became a training school for many strong Christian workers. The pupils formed, as they left it, a sort of brotherhood, and continued to correspond with each other, and with their chief, the memory of whom stimulated them to every kind of useful activity in their scattered fields of labour in Germany, France, England, and Russia.



Oberlin's House and Church.

Oberlin's wife sold her jewels to be devoted to the good cause. Half a dozen silver spoons, which Oberlin had inherited, went the same way, and were replaced by horn spoons. The food of the family was as follows: "Potatoes and milk. Brown bread and milk. Rice boiled in milk, eaten with oat-cake. Fruit with bread." The potatoes were always of the best quality, well cooked, and meals were served with neatness and order. Oberlin was very hospitable. Occasionally a delicate student from one of the German universities successfully recruited his health under his generous care.

When Oberlin first came to the Ban de la Roche, there

was not a single mechanic in the district. When the poor inhabitants required their ploughs, carts, &c. to be repaired, they had to travel many miles, which cost them both time and money. Oberlin selected some promising young men, gave them decent dress, and sent them to a neighbouring town to learn trades. Thus in a few years the district had its own carpenters, blacksmiths, masons, tailors, etc. A number of people thereby obtained a good living, and money which had formerly gone out the valleys, circulated within.

Oberlin himself was skilful, and knew in general the use of every instrument which was handled by his people. He established near his own house a complete workshop, to which he frequently resorted when requiring a change from his studies and meditations. Gradually he attracted to the district several humble branches of industry. The first was the spinning of wool and cotton by the spinning wheel. Old men, little children and women who had formerly been reduced to misery and idleness during winter, found in this work an interest as well as the means of living. Within a single year they earned a sum equal to about 12,000 Rupees—a great deal in those days in the eyes of the poor inhabitants of the Ban de la Roche.

At first the people of the valleys regarded with great dislike the introduction of trades and manufactures. Agriculture and the keeping of cattle seemed to them the only honourable means of living. They despised city life. When it was proposed that their daughters should learn to spin, they replied contemptuously, "Are you going to make town guls of them?" They were won over by the example of Oberlin and his wife. When they saw them spin with such diligence, skill, and pleasure, they began to wonder, admire, and imitate.

Oberlin had himself acquired some medical knowledge in his youth. He kept a small dispensary in his house, which was continually visited by people suffering from any illness. He himself made up and distributed gratis the medicines, he dressed wounds and ulcers. Afterwards he sent one of

his teachers to Strasbourg to study medicine and surgery at the house of his former master. Women were also sent to learn midwifery, others were trained as sick nurses. He printed little books about the remedies to be employed for persons apparently drowned, frozen, or suffocated. He himself had the happiness of restoring three little girls in whom life appeared to be extinct.

A printing press was next introduced. Oberlin worked it himself, and instructed some of his pupils in the art. Notices were printed here and distributed by boy-messengers in the different villages. Texts of Scripture, in a large clear type, were also printed for use in the cottages and schools, and in several other ways the printing press was made of use.

The walls of his house were covered with pictures, inscriptions, verses from the Bible, missionary directions and prayers, while over all the actions of himself and household presided a spirit of love.

Oberlin held a service in the church every Friday, on which occasion he gave a simple lecture on some portion of Scripture. He would sometimes stop, and ask his congregation, "Have I spoken long enough, my friends?" The people would answer, "Go on, go on, if you please Father," or occasionally, "Yes, we think we have had enough for the present."

Oberlin's wife died suddenly in January 1783. The evening before her death she went round among her children, and placing her hand on the head of each in turn, as if for benediction, remained silent a moment with each. She had never before acted precisely in this way.

Louise Scheppler, many years later, said. "My master always feared to lose his cherished wife. God, in order to prove him, took her suddenly 40 years ago, and after only 16 years of marriage. The good minister was struck down as by a thunderbolt, I trembled for his reason and for his life. But what was my astonishment to see him, after a period of terrible silence, fall on his knees and give thanks

to God. From that time till now, no complaint, no murmur, has ever escaped his lips ”

He was now more calm, comprehending more than ever the simplicity of this world, and despising all hardship and pain. His strength was in God, he fought the good fight, he was faithful unto death.

From this period Louise Scheppler took charge of the house and care of the children, of whom there were seven,—three sons and four daughters. Some years afterwards she asked Oberlin, not to give her any more wages, but to treat her as an adopted daughter. When she wanted clothes, she would ask for them as a child asks its father. Her request was granted. Oberlin thus mentioned her in his will.

“ *My Dear Children*,—I bequeath to you my faithful attendant, who brought you all up—our good Louis. Your dear mother took her into her service when she was 15 years of age, after the death of that beloved mother, Louise became to you a careful nurse and a faithful instructor. But she was more than this. A true Apostle of Jesus Christ, she fulfilled a mission in all the villages of the Ban de la Roche, assembling the children together, and teaching them, and superintending their training. This was not the work of a few days. She had innumerable difficulties to overcome—the wild character of our mountain children, their rude language; then there were the rough paths, bad roads, and our terrible winters, all these she braved,—stones, roads, waters, pouring rains, icy winds, frost, deep snow beneath and thickly falling snow above and around. Nothing kept her back, returning in the evening, exhausted, wet or rigid with cold, she set herself at once to attend to my house and the children. She thus devoted to God and to our interests, not only her time and talents, but her health and her whole being. Since the death of your mother, I have never been able to persuade her to accept the smallest salary. Once more I bequeath her to you ”

The children of Oberlin wished Louise to have an equal share of the small inheritance left them by their father, but this she refused, asking only as a favour to be allowed to end her days in the old home at Waldbach.

Road-making, bridge-making, the repairing annually of the destruction caused by winter storms, swollen streams and melting snows, the care of the schools, and the instruction of the adult population as well as the children, in the elements of the natural sciences, geography, geology, chemistry, botany, etc., occupied Oberlin continually, while his correspondence with persons in different countries was constantly enlarged. But above all, his concern was for the spiritual and eternal welfare of his people.

Oberlin, that he might not forget to pray for all who asked his prayers, and for those also who asked not, wrote their names with chalk on the black door of his private room. During the later years of his life, the meetings held by the people are thus described: "They assemble themselves together in the evening, when, after reading some verses from the Bible, they all kneel and join together in imploring the blessing of God and the gift of the Holy Spirit for their own village, and then for all the villages, and for every soul in them, as well as upon every means adopted for spreading the knowledge of Christ, and for bringing the people nearer to God. At the end of these meetings they generally make a collection, which is reserved till the time comes, for transmitting it to any of those missionary or other societies whose reports show that they are most in need."

In 1791 the French Revolution broke out. The king Louis XVI. was dethroned and a republic proclaimed. Although the watchword of the new government was "Liberty, Equality, and Fraternity" by none perhaps was it more disregarded. Most of its leading men were atheists, opposed to all religion. In 1793, it was decreed that every form of religious worship should cease, but societies were allowed for "mutual enlightenment," at which an orator, chosen by the people, might give addresses. At Waldbach Oberlin was erected orator, and it was agreed to meet in the Church on Sundays. In this way Oberlin, during these times continued to minister, to some extent, to the souls who had been entrusted to his care.

The blood-thirsty tyrants at the head of the republic put great numbers to death who were suspected to be friendly to the king. Some fled for safety to the Ban de la Roche, where they were sheltered by Oberlin. Once a band of armed police came in search of a young lady, known for her good works. They demanded of Oberlin where she was to be found. Oberlin said, "You can search the house." As soon as the men left the room, he fell on his knees and prayed earnestly, "Save this precious life!" The lady was in her little bed-room at the top of the house. When the men came to it last of all, they flung the door wide open. The lady had just gone behind the door to take down a towel. She remained there perfectly still, the men looked round the room, and believing it to be empty, went away. On another occasion officers having arrived with a search warrant, Oberlin was obliged to allow them to enter every room in his house. In the wardrobe of his private room a gentleman was concealed, on whose head a price had been set, but it was not examined.

Oberlin's salary as a pastor ceased under the new republic. Being obliged to seek some means of earning his daily bread and that of his family, he applied for and obtained a license, required by every one, to work as a carpenter. He was a skilled worker in several simple crafts, and he constantly advised men and women to master some trade, so as to be able to fall back upon it in case of need.

In 1794, Oberlin was arrested by order of the Revolutionary Government, and sent as a prisoner to a neighbouring town. While there, news was brought of the fall of Robespierre. He who had caused so many to be beheaded, had his own life cut short in the same way. The chief magistrate of the district immediately ordered Oberlin to return home. During his absence his people prayed without ceasing for his release, and there was great joy among them when they again saw his face.

In 1795, he was allowed by Government again to have religious worship. The people of the villages flocked in

great numbers to the re-opening of the church. Permission was also given to him to re-open his classes for history, astronomy, botany, etc.

For more than a hundred years the people of the Ban de la Roche had an expensive law-suit with the landowners with regard to forest rights. The people claimed that they were at liberty to get fuel from them, which was disputed. The Prefect, the officer at the head of the district, who wished to stop the ruinous proceedings, appealed to Oberlin to use his influence in the cause of peace. This he was only too glad to do. He talked to his people in private and preached to them from the pulpit, insisting upon the duty of cherishing that charity which suffereth long and is kind, which seeketh not her own, which beareth all things. The law-suit was concluded on terms more favourable to his people than he had dared to hope. When it was over, the heads of the villages, in deputation, presented to their pastor the pen with which the Prefect had signed the agreement, asking him "to suspend it in his study as a trophy of the victory which habitual beneficence and the exercise of the Christian graces had enabled him to gain over long-continued animosity and ill feeling." Oberlin was often heard to say that the day on which the pen was used was one of the happiest of his life.

Occasions, however, still continued to arise in which Oberlin had to protect his poor people against the exactions of the proprietors of land or their agents. In 1819 the inspectors of forests complained of their being injured by women and children gathering wood. Oberlin thus wrote to the chief landowner "Though surrounded on every hand by forests, they have not a stick with which to make a fire to boil their potatoes, and to alleviate the cold of this cruel season for themselves and their families."

One of Oberlin's sons, during a visit to Switzerland, mentioned what his father had done in the Ban de la Roche to the owner of a factory. This led him to open a small factory in the valleys, which was a benefit to the poor

people, as they had not to leave their homes for employment.

In the year 1804, the British and Foreign Bible Society was established in England. Oberlin's name and work had already become known in England, and he was invited to become the Society's first foreign correspondent. He organised a Bible Society at Waldbach, by means of which depôts were established in different parts of France.

The placing out and adoption into families of orphaned or neglected children was an early institution in the Ban de la Roche, under Oberlin's guidance. The merit of the first idea was due, however, to one of his female teachers, Sophia Bernard. She had already taken several poor orphan children into her house, when she received a letter one day from a poor Roman Catholic tailor, living in a neighbouring district, begging her to take charge of his three little children. She and her sister set out at once, and found the poor babes badly nourished, weak, and sick from neglect. They at once took them and brought them back. She supported the whole by her own work, and the little earnings of the children whom she taught to spin cotton.

This example stimulated others to act in like manner, and every orphan child was hereafter adopted as a member of some family.

Oberlin lived till he was eighty-six years of age. In his public discourses during his last days, he dwelt much on the necessity of growing in likeness to Christ, especially in the readiness to suffer and to die for others, even as He had done. When he entered church all the people rose to their feet. He turned first towards the part of the church where the children were assembled, calling each one by name in a gentle and affectionate voice, to ascertain whether any were wanting. He then offered up prayer, followed devoutly by the congregation all kneeling.

When no longer able to walk to the different towns in the valleys for the services of the afternoon and evening of each Sunday, the inhabitants vied with each other in their eagerness to have the honour of lending him a horse. His

increasing blindness made it unsafe for him to ride alone. One of the elders always led the horse, while another would walk behind, carrying his Bible and gown. Frequently he was accompanied by a large number of people who followed in order to enjoy the pleasure of hearing his voice a second time on the same day.

His figure was always firm and erect. He combated the infirmities of old age. He persisted in waiting on himself, and if others, wishing to save him trouble, volunteered some message or service, he would thank them and reply, "No, no, I assure you that exercise and movement are needful for me."

His daily walk was towards a beautiful little fountain. When one of his people, as was constantly the case, stopped to greet him, he would affectionately hold out his hand, asking, "What is your name, dear friend?" his failing sight preventing an easy recognition.

Oberlin always retired to his room at ten at night, and rose at five. But in his old age he rarely slept for more than an hour or two. His housekeeper and his children frequently overheard him during the night interceding for one or another of them, and sometimes saying, "O my people, my poor parish! God, have pity on my people."

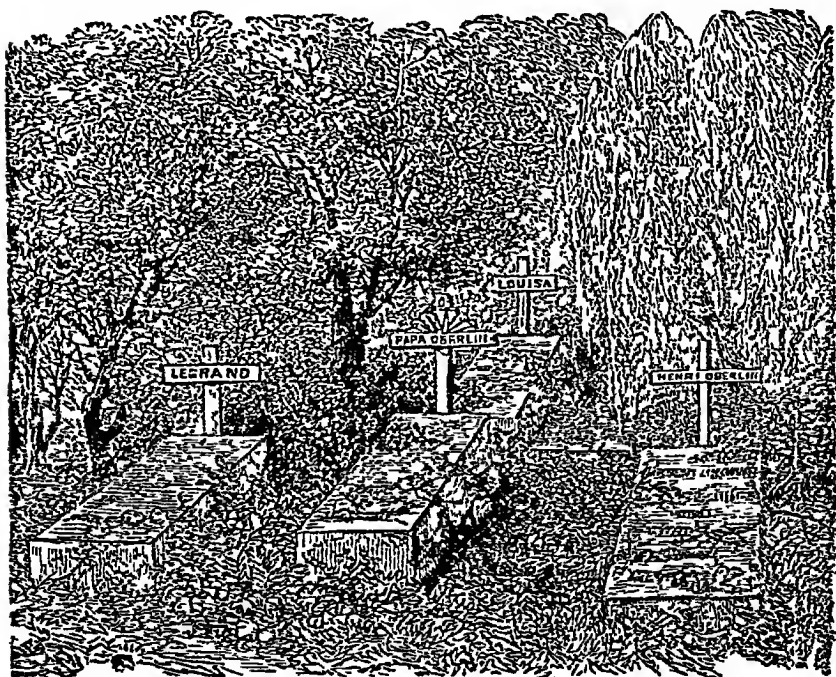
In 1818, the Royal Agricultural Society of France bestowed upon Oberlin the gold medal of the Society, in acknowledgment of the services rendered by him in the cause of agriculture. In 1819, he received a royal order for his decoration with the ribbon of the Legion of Honour.

One of the daughters of Oberlin died two years before him. He bore this loss with great calmness, in the full assurance that he would in a short time be united to her, as to the other beloved members of his family who had gone before.

His last illness was short, but severe. When a friend came to see him just before his death, he had entirely lost the use of speech. He had strength left to raise his hand, removing his little skull-cap in token of reverence, and then,

clasping his hands in prayer, he looked upwards. His countenance beamed with joy as he continued to gaze heavenwards. In a few moments he closed his eyes never to open them again on earth.

The procession at his funeral was two miles in length. The mayors of the different towns—all white-haired men and personal friends of Oberlin—carried the coffin, followed by the elders of the churches, the family and servants of Oberlin, clergymen, and others. A silent multitude thronged the road sides, many of whom had come from afar. The bells of all the towns and hamlets of the valleys, sound-



ed their mournful dirge. Amidst the tears of the assembled multitude, his remains were consigned to the grave, represented in the picture, marked "Papa Oberlin." To his right lies his son Henri, to the left is his friend Legrand, behind is Louisa Scheppler.

Oberlin prepared an address to be read at his funeral. The following are brief extracts

"As for you my beloved parishioners, God will never forget nor forsake you Only attach yourselves closely to Him, and let Him arrange all for you Oh that you would forget my name, to remember only that of Jesus Christ, whom I have preached to you There is no salvation in any except in Him Come to Him as you are, with all your sins and infirmities, He will heal, save, and perfect you Farewell, dear friends, farewell O God, let Thine eye be upon my people, and Thine ear open to their prayers Amen."

THE FRIENDS OF SLAVES

THE SLAVE TRADE.

SLAVERY has existed in the world from the earliest ages Instead of killing prisoners taken in war, it was found more profitable to keep them as slaves Freemen were also sometimes seized by force and sold In Greece some of the slaves were the descendants of an earlier and conquered race, like certain tribes formerly in India Others were brought from the interior of Asia The freemen in Greece were few, the great bulk of the people were slaves None of the Greek philosophers considered slavery objectionable

Slaves were also numerous among the Romans, and were sometimes treated with great severity In earlier times a master could put his slaves to death One Roman, in the days of the Emperor Augustus, threw his slaves when they displeased him, into his fishponds to feed his fish The Emperor Claudius declared the killing of a slave to be murder

Pirates sometimes landed on the coasts of England, and carried off people to be sold as slaves. It was through seeing some English slaves exposed for sale at Rome, that Gregory was led to send Christian Missionaries to Britain.

What is called the modern negro slave trade arose after the discovery of America The Indians of America were

first employed by the Portuguese to work their mines, but from being weak, many of them died. It was then suggested by a friend of the Indians, that negroes, a stronger race, should be employed in their stead. The Portuguese then possessed a large portion of the West African coast, and in 1517 A.D., the exportation of slaves commenced. Sir John Hawkins was the first Englishman who engaged in the traffic. Between 1680 and 1700 the English exported 300,000 slaves from Africa. Between 1700 and 1786 they imported into the island of Jamaica alone 610,000 slaves, while great numbers died on the passage.

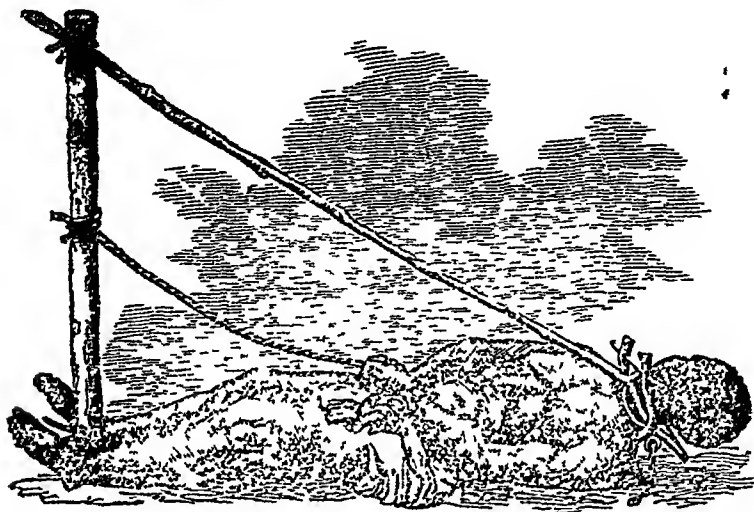
The usual method of obtaining slaves in Africa was to attack a village at night. Guns were discharged, and, if deemed needful to increase the confusion, the village would be set on fire. Then, as the wretched inhabitants were flying naked from the flames, they were seized and carried away, any offering resistance being shot.

A traveller tells of a woman who, for four days, was wringing her hands and crying in the agony of despair, as she stood by a wide-spreading tree, under whose shadow her children were playing, when they were carried away, never to return. Another traveller describes how he visited a certain village and found it desolate. One old man lay dying near the threshold of his hut, the last of a once happy and peaceful tribe, all of whom had been destroyed in one fatal night—the old having been butchered, and the young carried off into slavery. Chiefs themselves sometimes set fire to one of their own villages to seize the inhabitants.

When a chief wanted to get some slaves to sell, another way was to bring a charge of witchcraft against some of his people. To prove their innocence they had to drink poison. If the victim died, as was generally the case, the surviving members of his family were sold as slaves. Six persons were thus killed one morning by an African chief, and their families sold.

Slaves were generally taken in the interior, and had often a long journey to the coast. The stronger men were made to

carry goods To prevent their running away, they were fastened to each other by cleft sticks around their necks The picture shows how they are sometimes secured at night



Women would struggle on, trying to carry their children Sometimes a mother would die, and the child would be left to perish, or the child would be torn from the mother and thrown into the jungle The track of every large caravan of slaves might be traced by the dead or dying left behind

The sufferings of the slaves did not cease when they reached the coast They were sent to the West Indies in small vessels, shackled with iron fetters, and so closely packed that they could scarcely move The air below became so foul that numbers died If a voyage was longer than usual or the weather very bad, one half would perish

In the West Indies slaves were bought and sold like cattle While at work, they were subject to the lash of the slave-driver.



GRANVILLE SHARP.

West Indian planters and merchants were in the habit of bringing slaves with them to England to act as servants during their stay. The slaves sometimes ran away, being unwilling to return to their former life. In 1729, the masters consulted York and Talbot, two eminent English lawyers, as to their right to compel their slaves to go back with them. Their decision was that a slave did not become free by coming to England, and that he might be forced to return to the West Indies.

In 1765, an African slave, called Strong, who had been brought by his master to England, was cruelly beaten by him. In consequence of this he became ill, and when his case seemed hopeless, the brutal master turned him into the streets to die. Strong went to a surgeon named William Sharp for advice, and while he was there Granville Sharp, the brother of the surgeon, came in and saw his sad condition. Indignation and pity led Granville Sharp to supply the poor fellow with money, and when under good medical treatment he recovered, he procured for him a situation. At

the end of two years, when Strong was more robust and happier than ever he had been before, his old master chanced to see him one day in the street, caused him to be seized, sold him for thirty pounds, and had him put in prison to await shipment to the West Indies. When Granville Sharp heard of the arrest, he brought the matter before the Lord Mayor who ordered the release of the slave, as he had been taken up without a warrant. Just as the poor negro was moving off with delight at his escape, the captain of the ship which was to have conveyed him to Jamaica, laid hold of him exclaiming, "Then I now seize him as my slave." Granville Sharp, in the presence of the Lord Mayor, turned to the claimant and said, "I charge you, in the name of the king, with an assault upon the person of Jonathan Strong, and all these are my witnesses." The captain was frightened, and the negro was left to his protector.

This was the first time an Englishman had stood forth as the champion of the slave, and from that hour Sharp devoted himself to his cause. He could not believe that the decision given by the two lawyers, was the law of the land on the subject, and he determined to try the point. But he could not procure the services of any eminent lawyer, the universal opinion being, "a man once sold could never get free." Sharp determined therefore to be his own lawyer. Night and day he studied the subject and at the end of two years he wrote, "God be thanked there is nothing in any English law, or statute, as far as I can make out, that can justify the enslaving of others." He published a book, "On the Injustice of tolerating Slavery in England," in which he completely refuted the opinion of York and Talbot, and sent a copy of it to every lawyer in the country.

The liberty of slaves in England was now the one great object for which Granville Sharp lived, he was known everywhere as the friend of the helpless African. He went into prisons and poor-houses, and visited the dockyards in search of slaves, and set about procuring their liberty. Still, the great question of proprietorship in slaves remained unsettled. At length his efforts on behalf of a negro,

named Somerset, brought the matter to an issue. Sharp brought an action against the owner, who had seized his runaway slave, brutally ill-treated him, and put him on board a ship to be sold as a slave in Jamaica. The case was tried, and finally referred as a question of law to the twelve judges, when, by a unanimous decision, the law of England was, in May 1772, declared to be that, "AS SOON AS A SLAVE SET FOOT ON ENGLISH TERRITORY HE BECOMES FREE."

The labours of Granville Sharp did not end here, glorious as was the victory he had gained. From the comparatively narrow question regarding the position of slaves brought to England, he turned his attention to the whole system of the slave trade, and in 1783 he found himself called upon to renew his benevolent efforts.

The captain of a slave ship, trading from Africa to Jamaica, had 440 slaves on board. Under the pretext that he might be distressed for want of water, to lessen the consumption of it, he ordered 132 of the most sickly slaves to be thrown overboard. On his return to England the owners of the ship claimed from the insurers the full value of the drowned slaves on the ground that there was an absolute necessity for throwing them into the sea in order to save the remaining crew and the ship itself. The insurers questioned the existence of the alleged necessity; or, if it existed, attributed it to the ignorance and improper conduct of the captain.

The law was that if the slaves died a natural death, the loss fell on the owners of the ship. It was to avoid this that the captain ordered so many to be thrown overboard under the plea of necessity as the loss would then fall upon the insurers.

The case between the owners and insurers showed that it was a detestable plot to defraud the latter. No person in the ship had been put on short allowance of water, and, moreover, plentiful rain fell, after which the captain persisted in throwing overboard 36 negroes.

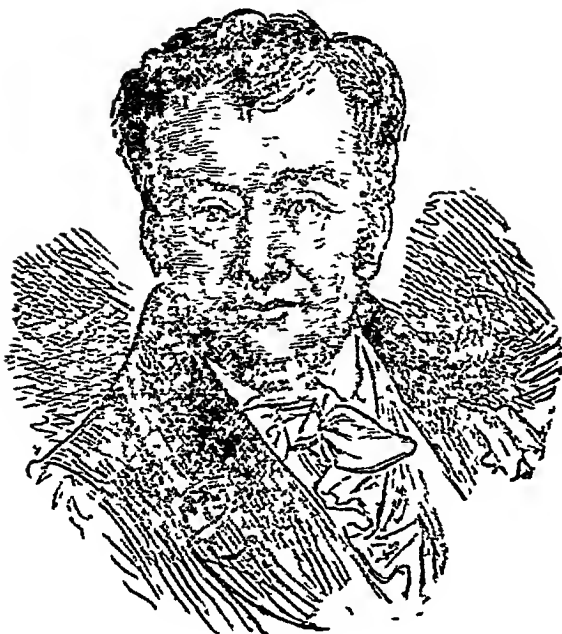
Granville Sharp was on the alert. He attended the trial,

taking with him a short-hand writer, and he scattered far and wide the particulars of this wholesale murder. He was not successful in bringing the perpetrators of the crime to punishment, but he was able to rouse popular feeling to such an extent that, instead of having to fight the battle of the slave single-handed, as he had hitherto done, he found himself surrounded by friends, who threw themselves heart and soul into the noble cause. In 1783 the first Anti-Slavery Committee was formed, and much time and money were spent on the formation of an enlightened public opinion on the question.

Gianville Sharp lived to a good old age, and ere he closed his eyes in death, had the joy of knowing that the slave trade, so far as England was concerned, was forever abolished. The steadfast spirit that set itself single-handed and alone against a great wrong, and gained its object by years of patient toil, places him first in merit as he was in order of time, among the heroes of the cause of freedom.

Various benevolent objects excited the attention and enlisted the energies of this great and good man. Upon the formation of the British and Foreign Bible Society, he became its warm friend, and was called upon to preside at its first general meeting. In the welfare of this institution he ever took a lively interest, and, besides pecuniary gifts, he contributed to it a large and valuable collection of versions of the Scriptures in Arabic, Coptic, Gothic, Syriac, Malayau, Armenian, and other languages.

Gianville Sharp's income was limited at first, but at last it became considerable through the death of relatives. His residence for many years was in Garden-court in the Temple, London, where he had a large library, which was ever open to men of learning. He died in 1813 at the age of 78. Shortly after his death a handsome monument was erected to his honor in Westminster Abbey.



THOMAS CLARKSON.

Thomas Clarkson was born at Wisbeach, Cambridgeshire, in 1760. His father, a clergyman, was then master of the Wisbeach Free Grammar School, in which young Clarkson received his early education. At a suitable age he was sent to St Paul's School, London, and was afterwards removed to St John's College, Cambridge, where he greatly distinguished himself.

Dr Packard, Vice-Chancellor of the University, gave as the subject for a prize Latin Essay, to be competed for by the Bachelors of Arts, "*Is it right to make slaves of others against their will?*" Clarkson had, the preceding year, gained the first prize for the Latin dissertation, and to sustain his credit as a scholar, threw himself with ardour into this theme. As he worked hard at the subject, a nobler desire animated him. In collecting materials for his essay, he became deeply convinced of the great iniquity of the

slave trade. He says, "I was so overwhelmed with grief, that I sometimes never closed my eyes during the whole night. My great desire was now to produce a work that should call forth a vigorous public effort to redress the wrongs of injured Africa."

Clarkson gained the prize, read his essay in the Senate House, and returned home. The subject of slavery seemed henceforth to absorb his whole soul. In the summer of 1785, he went to London. He thus describes his feelings during the journey: "The melancholy subject of slavery was never for a moment absent from my thoughts; I became several times affected on the road. I occasionally stopped my horse, dismounted and walked. I sat down disconsolate on the turf by the roadside, and here it forcibly occurred to me that if the statements I had made were facts, it was high time that something should be done to put an end to such cruelties." Though only a young man of twenty-five, he determined, with God's help, to wage war with slavery.

The first blow was struck by him in the publication of an English translation of his Essay, and greatly rejoiced was he to find that a little band of firm-hearted and noble men were prepared to respond to his call, and avow themselves the Negro's friend. Among those who first rallied around him were the members of the Anti-Slavery Committee, of whose very existence he was not hitherto aware.

In May 1787, chiefly through the exertions of Clarkson, the Anti-Slavery Society was formed. Clarkson became the moving spirit of the Committee, and William Wilberforce, of whom an account will next be given, was its great parliamentary leader.

Clarkson's first aim was to collect information as to the details of the slave trade. With this object in view he visited every person that he could find who had been in Africa or the West Indies. He went on board all the vessels that had been in the trade, and inspected the wretched apartments in which the slaves were confined during the voyage, the sight of which filled him with

horror. He extended his journeys to the principal seaports of the kingdom, and he found that the further he inquired into the evils of slavery and the slave trade, the worse did the system appear.

In this noble work Clarkson met with much opposition from parties interested in the slave trade. His motives were questioned, his character was defamed, attempts were even made up on his life. He thus describes his labours: "During seven years I travelled more than 35,000 miles in search of evidence, performing a great part of these journeys by night." Often he was pained to find that persons refused to give evidence after he had travelled hundreds of miles in quest of them. He says, "The effect of the accounts I was continually receiving, and which I could seldom read till late in the evening, and sometimes not till midnight, in some instances overwhelmed me for a time in tears, and in others produced a vivid indignation which affected my whole frame. Recovering from these, I walked up and down in my room, and made renewed, vigorous determinations of perpetual warfare against this impious traffic, imploring strength from on high, that I might be able to carry these determinations into effect."

The parliamentary struggle in which Wilberforce took a leading part will be described in the sketch of his life. In 1807, the royal assent was given to the bill for the abolition of the slave trade. The contest had lasted for twenty years, but victory was gained in the end.

Clarkson and his friends, however, were not satisfied with the abolition of the slave trade, their ultimate object was the entire extinction of slavery itself throughout the world. Clarkson made another appeal to the British public, in a pamphlet, "Thoughts on the Necessity of Abolishing Slavery." In it he proved that slavery was contrary to Christianity, and the laws of England, that its effects were hurtful, in every respect, both on the owners and slaves, that emancipation was safe and would be beneficial to both parties, and that liberty was the birth-right of every human being. It was not, however, till 1834, nearly 50 years from

the time that Clarkson commenced his work, that slavery was abolished throughout the British dominions

Clarkson's whole soul was bound up in his work. It seemed as if the heart-rending cries of the negroes when they were dragged from their homes, their sad moans while crammed in the suffocating holds of ships, and their lamentations under the lash of the overseer, were always sounding in his ears.

Nor did the infirmities of old age lessen his ardour. To the very last he maintained the conflict with cruelty and oppression, and resolved not to cease his efforts while life lasted or the system of slavery existed among any of the nations of the earth. An Anti-Slavery Convention was held in 1840 for the rooting out of slavery from the whole world. Clarkson was asked to preside. He thus bore testimony to himself: "I can say with truth that though my body is fast going to decay, my heart beats as warmly in this sacred cause, now in the 81st year of my age, as it did at the age of 24, when I first took it up. And I can say further with truth, that if I had another life given me to live, I would devote it to the same object."

The last days of Clarkson were peaceful and happy. It was not till the week before his death that he felt obliged to keep his bed. His thoughts then were wholly taken up with the eternal world which he was about to enter. He spoke little but in prayer. He breathed his last in a peaceful slumber in 1846, in the 87th year of his age.

Clarkson's life shows what mighty deeds, a single person may accomplish through energy and perseverance.



WILLIAM WILBERFORCE.

As already mentioned, William Wilberforce was the great advocate in parliament of the Anti-Slavery cause. He was the son of a merchant in Hull, where he was born in 1759, the same year as Napoleon and the Duke of Wellington. He was a small delicate child, but very

clever and affectionate. At the age of seven, he was sent to the Hull grammar school. Even then his powers of elocution were remarkable, and his teacher used to set him on a table, and make him read aloud as an example to the other boys.

When William was nine years old his father died, and he was placed under the care of his uncle near London. His aunt was a pious woman, to whom he became greatly attached.

He became earnest and devout, a constant reader of the Bible, and began to write letters on religious subjects. At the age of twelve he was recalled to Hull, and sent to a grammar school, where he remained until the age of seventeen. Even when only 14 years of age he wrote a letter to a newspaper "in condemnation of the odious traffic in human flesh," or against the slave trade.

At 17, he entered St John's College, Cambridge. Here he was exposed to powerful temptations. He says, "I was introduced, on the very first night of my arrival, to as licentious a set of men as can well be conceived. They drank hard, and their conversation was even worse than their lives. Often, indeed, I was horror-struck at their conduct, and after the first year I shook off, in a great measure, my connection with them." Even his tutors encouraged him in the belief that as he was rich there was no need for his studying hard; such drudgery was for poor scholars. There has since been a great improvement at the Universities. Among the friends he formed at Cambridge, the foremost was William Pitt, and their attachment continued till death.

When he left college he resolved to enter public life, and in 1780, only a few days after his 21st birthday, he offered himself for election as member of parliament for Hull. He walked up and down the streets of the town to enlist people on his side. Notwithstanding his youth and the powerful influences arrayed against him, he had as many votes as the other two candidates received together.

He was now a member of parliament and exposed to all

the temptations of the time His large fortune, his pleasing manners, his polished wit, his gifts of song and mimicry, made him acceptable in society everywhere The Prince of Wales was so charmed with his voice, that he said he would go anywhere to hear him sing. He also fell into the prevalent habit of card-playing, and seemed in danger of becoming a confirmed gambler. He was happily cured in the following manner After winning £600 at one night's sitting, he felt so sorry at the vexation of the losers, that he resolved never again to risk causing so much pain.

Wilberforce attended parliament regularly, took an active interest in public measures, but was in no hurry to speak. In 1784 parliament was dissolved, and he sought to become one of the two members for Yorkshire. Hitherto the office had been held by the noble families of the county, who almost regarded it as their right A meeting of electors was held at York, beginning at ten in the morning They had stood for some hours in the cold and hail, and were getting weary, when the small, slight figure of Wilberforce, shivering in the blast, was seen upon a table. His melodious voice enchanted the hearers Boswell, the biographer of Johnson, was present. "I saw," he said, "what seemed a mere shrimp mount upon the table. but as I listened, he grew and grew until the shrimp became a whale" The youthful orator ended amid the acclamations of the meeting, and he was adopted as candidate for the coming election In those days there were no railways. Wilberforce drove from town to town in a carriage drawn by six horses He was everywhere so favourably received that his rivals gave up the contest So satisfied were the electors with him, that he represented the county in six successive parliaments

In 1784 a great change took place in Wilberforce. He invited Dr. Isaac Milner, an old tutor, then a Cambridge professor, to accompany him on a tour through Europe During the journey Wilberforce took up a book which had been given to a fellow-traveller, Doddridge's *Rise and Progress of Religion in the Soul*. "What kind of book is this?"

he asked "One of the best books that ever was written," replied Milner; "let us read it on our journey." After doing so, Wilberforce resolved to examine the New Testament for himself to test the truth of Doddridge's statements. He acknowledged the want of true happiness in his previous life. "Often," says he, "while in the full enjoyment of all that this world could bestow, my conscience told me that in the true sense of the word, I was not a Christian. I laughed, I sang, I was apparently gay and happy, but the thought would steal across me. 'What madness is all this! to continue easy in a state in which a sudden call out of the world would consign me to everlasting misery, and that when eternal happiness is within my grasp!' Whenever I reflected seriously upon religious subjects, the deep guilt and black ingratitude of my past life forced itself upon me in the strongest colours, and I condemned myself for having wasted my precious time, and opportunities, and talents."

It was not till another year the following year that the change was complete. "By degrees," he said, "the promises and offers of the Gospel produced in me something of a settled peace of conscience. I devoted myself for whatever might be the term of my natural life to the service of my God and Saviour, and with many infirmities and deficiencies, through His help I continue until this day."

He commenced family prayers with his servants, although he acknowledged that he left ashamed when they came in the first time. Wilberforce had become "a new man." Many expected that he would be sour and gloomy; but on the contrary, he was more cheerful and affectionate than ever. Nor did he in the least withdraw from the duties of public political life. In these he saw signal opportunities for glorifying God. "My walk," he writes, "I am sensible, is a public one, my business is in the world, and I must mix in assemblies of men or quit the part which Providence seems to have assigned me."

Wilberforce's first effort to do good was the formation of a Society to put down swearing, Sabbath-breaking, drunk-

eness, and licentiousness To gain the needed co-operation, he made several journeys through England, visiting men of influence His attention was soon afterwards called to another great cause—the Anti-Slavery movement. His position as member for the largest county in England, his glowing eloquence, and religious earnestness, gave special weight to his advocacy He and Pitt planned the introduction of the first bill for the abolition of the slave trade. The only immediate result was the passing of a bill limiting the number of slaves to be carried in each ship, and providing some precautions against their sufferings

In 1789, Wilberforce made a brilliant speech in favour of abolition Burke says, "The principles were so well laid down and supported with so much force and order, that it equalled anything I have heard in modern times, and is not perhaps to be surpassed in the remains of Grecian eloquence" The apologists of the trade, however, succeeded in their plea for delay until evidence was heard

The claims of justice and freedom were opposed by a large and wealthy class that profited by slavery "Abolish the slave trade," it was said, "and what will become of our property?" It was during these years of toil and persecution that Cowper addressed to him the words

"Thy country, Wilberforce, with just disdain,
Hears thee by cruel men and impious call'd
Fanatic, for thy zeal to loose the enthralled
From exile, public sale, and slavery's chain"

John Wesley, on his death-bed, wrote to Wilberforce "Go on in the name of God, and in the power of His might, till even American slavery, the vilest that ever saw the sun, shall vanish away before you"

Wilberforce now gave up all his time to the work Nine hours a day were regularly spent in correspondence, collecting evidence, receiving deputations, and all the other work which falls upon the leader of a great cause Every opportunity of recreation and social intercourse was employed in the same way, every visit he paid was to gain infor-

mation or to secure a supporter, while his house was continually filled with visitors who took an interest in the question. To a friend he wrote, "I cannot invite you here, for during the sitting of Parliament my house is a mere hotel." To another he wrote, "I work like a negro."

It was a long struggle. For nine successive years Wilberforce introduced his bill, and made a noble speech in support of it. Twice it passed the Commons, but only to be rejected by the Lords. But he was not the man to be discouraged by opposition. The spirit in which he laboured is thus shown by an entry in his diary: "May God bless me in this great work now in hand. May I look to Him for wisdom and strength and the power of persuasion, and may I surrender myself to Him as to the event with perfect submission, and ascribe to Him all the praise if I succeed, and if I fail, say from my heart, 'Thy will be done'."

At length his efforts were crowned with success. In March, 1807, the bill for the total abolition of the Slave Trade received the royal assent. In the House of Commons, Sir Samuel Romilly, the Solicitor-General, "entreated the young members of parliament to let this day's event be a lesson to them, how much the reward of virtue exceeded those of ambition." He contrasted the feelings of the Emperor Napoleon, in all his greatness, with those of the honoured man who would that night return to his private abode to receive the congratulations of his loved ones, and lay his head upon his pillow remembering that the slave trade was no more! The House rang with acclamations. Wilberforce sat overcome by a rush of emotions, and scarcely conscious of the applause. Among the spectators of the scene was Reginald Heber, afterwards Bishop of Calcutta, then a young man of twenty-four. Well may he have treasured that scene in his memory, cheered amid his Indian toils by the thought of the sure reward of faithful service to the cause of God and man.

A celebrated essayist remarks: "Wilberforce retired, to prostrate himself before the Giver of all good things in profound humility and thankfulness, wondering at the unlimit-

ed bounty of God who had carried him through 20 years of unremitting labour, and bestowed on him a name of imperishable glory ”

Soon afterwards Parliament was dissolved, and members had to be re-elected. For 23 years Wilberforce's seat for Yorkshire had not been contested. Now the two great noble families in Yorkshire sought to oppose him. Many of his friends were dismayed at the prospect ; but he resolved to persevere. A subscription to promote his return was started, and in ten days the sum of £64,453 was contributed ; but not half the sum was needed. His opponents, it is said, expended £200,000 on the struggle. All voters had to come to York. In many places carriages could not be had, but boats went up the river laden with voters, farmers lent their waggons, even donkeys were employed, and hundreds proceeded on foot. At first prospects were unfavourable. Wilberforce thus wrote to his wife. “I bless God my mind is calm and serene ; and I can leave the work to Him without anxiety, desiring that in whatever state I may be placed, I may adore the doctrine of God my Saviour, and do honour to my Christian profession.” At the close Wilberforce stood at the head of the poll.

Wilberforce sought to aid every good movement. He devoted a large share of his attention to the religious condition of the people of India. A century ago the East India Company sought to exclude Missionaries from India. Some were sent away, Carey had to seek refuge in Danish territory. A resolution proposed by Wilberforce was passed in 1793, declaring that to promote the religious improvement of the people of India, by “all just and prudent means” was the “peculiar and bounden duty” of England. He then moved that chaplains and teachers should be sent out ; not—as he explained—to force Christianity upon Indians, but “gravely, silently, and systematically to prepare the way for the gradual diffusion of religious truth.” This was so strongly opposed by the Directors of the East India Company that it was omitted by Government in the Bill for the renewal of the Company's Charter passed in 1793.

Wilberforce did not give up the struggle. When this subject came up again in 1813, witnesses were examined as to the effects of allowing Missionaries in India. The following Resolution was submitted to the House of Commons in Committee on the India Bill

“That it is the opinion of this Committee, that it is the duty of this country to promote the interest and happiness of the Native inhabitants of the British dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That in the furtherance of the above objects, sufficient facilities should be afforded by law to persons desirous of going to, and remaining in, India, for the purpose of accomplishing those benevolent designs.”

A special day, June 22nd, was fixed for the discussion. Wilberforce, who twenty years before had fought the battle almost single-handed, and who now took intense interest in the great struggle, had girded himself for the conflict, and gone down to the House armed with authorities in support of his views. He spoke well and long. The grandeur of its aims, the high character and sincerity of the speaker, imparted a dignity and a purity to the address which it was impossible not to venerate. After some opposition, the Resolution was adopted, and Missionaries were free to come to India.

An entry in the diary of Wilberforce shows how he sought Divine guidance. “I have difficult and trying questions before me in Parliament. I will pray for wisdom and pursue the path dictated by conscience, and then peace will follow. Lord, give me wisdom. Do thou enable me to act to-morrow honestly and uprightly, without fear of man or any other unlawful motive. O Lord, give me Thy wisdom, and set me above this world and all that it contains.”

Towards the close of last century irreligion, drunkenness, and immorality, were very prevalent in England. In 1793 Wilberforce determined to write a tract showing how inconsistent such conduct was with Christianity. On

August 3 he wrote in his diary, "I laid the first timbers of my tract" This was the commencement of his celebrated work published in 1797, "A Practical View of the prevailing Religious System of Professed Christians, in the Higher and Middle Classes, in this country, contrasted with Real Christianity" There is a great difference between being a *nominal* and a *real* Christian To many bearing the name of Christian, Jesus Christ will say at the last day "I never knew you, depart from me, ye that work iniquity" The object of the book was to rouse the nation, and especially the higher classes, to a just view of the nature of true religion. It laid open the Christian religion as it ought to exist in the case of every one professing it, and then contrasted it with the low and defective standard which generally prevailed It was an appeal to the intellect and conscience, all the more powerful from its loving spirit

The publishers thought that perhaps 500 copies would sell. Within six months 7,500 were sold. In England and America at least 60 editions have appeared, and it has been translated into several languages It was the means of benefiting several persons who afterwards became eminently useful Men of the first rank and highest intellect traced to it their serious impressions of religion. Edmund Burke spent much of the last two days of his life in reading the work, and said that he derived much comfort from it, and that if he lived he should thank Wilberforce for having sent such a book into the world

By indefatigable industry and a wise management of his time, Wilberforce was able to transact an immense amount of public business, and to attend to almost innumerable calls of a more private character His house was continually open to men of all conditions "His ante-room was thronged from an early hour in the morning, its first occupants being generally invited to his breakfast-table, and its later tenants only quitting it when he himself went out to business On one chair sat a Yorkshire constituent, manufacturing or agricultural, on another, a petitioner for

charity or a House of Commons client, on another, a Wesleyan preacher, while side by side with an African, a foreign missionary, or a Haytian professor, sat perhaps some man of rank who sought a private interview, and whose name had accidentally escaped announcement. All these made their appearance on some matter of business or errand of mercy, and the ready mind and large heart of Wilberforce were ever at their service."

His private charities reflected great credit both upon his generosity and judgment. After the change which took place in him, he determined to allot a fixed proportion of his income to charity. Before his marriage at least one-fourth of it was so employed. In one year, although the record is incomplete, he gave away more than £2,000. Besides relieving people himself, he placed annual sums in the hands of others who came much in contact with the poor. He supported young men of promise preparing for the work of the ministry, and he spent largely from his own resources on the abolition contest.

The people of India are, on the whole, very charitable; but their gifts often do more harm than good. Lazy able-bodied men are supported in idleness and vice more readily than the poor and destitute. Instead of being a work of merit, this is a sin.

"The years which followed the publication of Wilberforce's book," says Dr. Green, "were years of incessant activity. It was a time of re-awakened effort among earnest Christians. Great movements were originated for moral and religious purposes, missions to the heathen were set on foot. Associations of all kinds were formed, and their promoters all sought the counsel and aid of the energetic and warm-hearted member for Yorkshire. In 1797 we find him actively engaged in the discussions which, two years later, issued in the formation of the Church Missionary Society. In the following year he promotes an Association for the better observance of Sunday, and assists to start the magazine called *The Christian Observer*. Some years later he warmly took up the proposal to form a

Society for the circulation of the Scriptures, and henceforth gave his time, counsel, eloquence, money in unstinted measure, to the British and Foreign Bible Society."

Wilberforce's interest in Indian Missions was most intense. Of William Carey he would often say, "I do not know a finer instance of the morally sublime than that a poor cobbler working in his stall should conceive the idea of converting the Hindus to Christianity"

Amid all his multiplied engagements his children received his earnest attention "At the close of a night in the House of Commons, a friend tells, who was then an inmate in his family, between twelve and one o'clock he heard that his daughter, who was ill, could get no sleep. Coming into her room, he took her by the hand, and kneeling down by the bed, spoke of the tender Shepherd carrying the weak and lame in his bosom to warm and cherish them. Then he applied this to our blessed Saviour, spoke of His tenderness and love, how He would feel for His dear suffering child, and conduct her all the way she had to go until He took her from this scene of trial and sorrow to a world where sorrow and sighing shall flee away. 'A beautiful personification,' he said, 'indicating their haste to leave the mansions of the blessed.' In this spirit he prayed with her, and never left the bed until she was visibly soothed and supported." To his sons at school and the University, his letters were most wise and fatherly, yet without austerity.

In 1812 he retired from the representation of Yorkshire, which had become too heavy a burden, and sat for the borough of Bramber to the close of his parliamentary career in 1825

The bill of 1807 only abolished the slave trade throughout the British dominions. Efforts were made to secure this universally. It was adopted by one country of Europe after another and by the United States. The attack was then directed against slavery itself. In 1823 Wilberforce published an *Appeal* against the system, and the Anti-Slavery Society was formed. In 1824 he spoke in parliament for

the last time in a debate on West Indian slavery. At a great meeting of Abolitionists in London, 1829, Wilberforce presided. It was his last public appearance in the capital. He committed the cause to the younger hands of Sir Thomas Fowell Buxton, but was permitted to watch the conflict to its close. The last public information he received was that England was willing to pay 20 millions sterling for the abolition of slavery. "Thank God!" he exclaimed, "that I should have lived to witness this day!" His life's work was done.

On retiring from Parliament, he settled down at Highwood Hill and spent his day in the calm and peaceful enjoyment of family associations. He had a passion for flowers. When he came in to breakfast in the morning it was usually with a flower in his hand. His favourite authors, especially if they were pocket editions, were often filled with dried flowers. The charm of his society was felt by all who came in contact with him. A distinguished French lady said, "Mr Wilberforce is the best converser I have met with in this country." Hannah More said, "It is difficult not to grow wiser and better every time one converses with him." Although he had great readiness for conversation and a mind stored with anecdotes, yet at times he also thought beforehand what subjects he might introduce so as to give the talk a useful turn.

The early part of every morning was devoted to private prayer, the study of the Bible, and meditation. At half past 9 he met his household for family worship—always a great thing in his esteem. At this he read a portion of Scripture which he explained with affectionate earnestness. He was very conscientious in observing the rest of Sunday. He often said that he could never have sustained the labour and stretch of mind required in his early political life, if it had not been for this. Several of his contemporaries might have been saved from premature death or insanity and suicide, if they had followed his example in this respect.

The whole evening at home was seldom spent in conversation, for he had commonly some book in "family reading,"

on which, from time to time, he made illustrative remarks. Educated men in India might, in like manner, read instructive books to their wives. Accounts of missions were especially read on Sunday evenings. "It is the most deeply interesting of all subjects," he said, "to observe how the contest is going on between light and darkness;—what different spots of this rebellious province are being brought into subjection to their rightful sovereign."

After six years' residence at Highwood Hall he lost nearly all his property, and had to spend his remaining days in the homes of his sons. Still, he retained his cheerfulness; throughout the whole of his last illness his mind was kept in perfect peace. The last question proposed to him was, "You have your feet on the Rock?"—do you trust confidently in the Lord Jesus Christ? His reply was, "I trust I have." These were his last words. On July 29, 1833, he passed away in the presence of his beloved wife and children, in the 74th year of his age.

He had expressed a wish to be buried in the family vault, but the nation earnestly desired that he might rest in Westminster Abbey. His body was laid close to the tombs of Pitt and Fox.

A statue was afterwards placed in the Abbey with the following inscription:

"In an age and country fertile in great and good men, he was among the foremost of those who fixed the character of their times, because to high and various talents, to warm benevolence, and to universal candour, he added the abiding eloquence of a Christian life."

Sir James Mackintosh, writing from Bombay, justly remarked that one great benefit resulting from the labours of Wilberforce would be the encouragement it would give to others to follow his example.

"Benevolence has hitherto been too often disheartened by frequent failures, hundreds and thousands will be animated by Mr. Wilberforce's example, by his success, and (let me use the word only in the moral sense of preserving his example) by a

known that can only perish with the world, to attack all the forms of corruption and cruelty that scourge mankind. O, what twenty years in the life of one man those were which abolished the slave trade! How precious is time! How valuable and dignified is human life, which in general appears so base and miserable! How noble and sacred is human nature, made capable of achieving such truly great exploits!"



SIR THOMAS FOWELL BUXTON.

When failing health prevented Wilberforce from continuing his public labours against slavery, he handed over the task to his friend Buxton.

Thomas Fowell Buxton was born in the county of Essex, 1786. At school he did not distinguish himself. He early

acquired a strong taste for hunting, shooting, and fishing. Much of the best part of his youth was devoted to such sports or to mere desultory reading

In his 17th year he was sent to Dublin, and entered Trinity College. When he began to study, he found himself behind nearly all his associates. A great change then took place in him. "I considered," he says, "every hour as precious, and I made everything bend to my determination not to be behind any of my companions." His course at college was a perpetual triumph. There was not a prize, a medal, a certificate, an honour, that he did not win. He entered college "a bad scholar, but a good shot." he left it a first-class man

Soon after leaving the University, he lost the prospect of inheriting large estates, but neither his spirits nor his resolution failed him. "I longed," he says, "for any employment that would produce me a hundred a year, if I had to work twelve hours a day for it." Afterwards he became a partner in business with his uncles, and through his energy and good management, he made it much more profitable

His mother sought to impress upon him the importance of religion; but it was not till 1813 that it became his ruling principle. He then had a severe illness which brought him to the brink of the grave. When death seemed near, he spent nearly an hour in fervent prayer. A great change then came over him. He says, "I knew that by myself I stood justly condemned, but I felt released from the penalties of sin by the blood of our sacrifice. In *Him* (the Lord Jesus Christ) was all my trust."

Buxton having given himself to God, at once set about his life-work of benefiting his fellow-men. He first came prominently forward at a meeting held in London to relieve poor weavers. It helped to draw a donation of £5,000 from the Prince of Wales, and called forth a letter of congratulation from Wilberforce, who hailed the speaker as a fellow-worker in the cause of humanity.

His sister-in-law, Mrs Fry, called his attention to the

prisons of England, many of which were still in a most wretched condition. He visited a large number of them, ascertained the filth, misery, and wickedness which abounded in many of them, and laboured hard to improve their condition. In a letter to his wife he writes

"After I had written to you yesterday, I went on a visit to Newgate (a prison in London). I saw four poor creatures who are to be executed on Tuesday next. Poor things! God have mercy upon them! The sight of them was sufficient for that day. It has made me long much that my life may not pass quite uselessly; but that, in some shape or other, I may assist in checking and diminishing crime and its consequent misery."

In 1817 Buxton published a work entitled, "An Inquiry whether Crime and Misery are produced or prevented by the present System of Prison Discipline." This able pamphlet met with a large circulation, and was a great means of directing that public attention to the subject which has led to the present improved condition of the prisons of Britain. It was translated into other languages, and produced important results in France, Turkey, America, and even in India.

The following year Buxton was elected member of Parliament for Weymouth. An entry in his journal shows the feelings with which he accepted this trust. "Now that I am a member of Parliament I feel earnest for the honest, diligent, and conscientious discharge of the duty I have undertaken. My prayer is for the guidance of God's Holy Spirit that free from views of gain or popularity—that, careless of all things but fidelity to my trust, I may be enabled to do some good to my country, and something for mankind, especially in their most important concerns."

The first important subject to which Buxton directed his attention after he became a member of the House of Commons was the revision of the criminal code, and the abolition of capital punishment, except for murder. At that time there were no less than 230 offences punishable by death. To remove these harsh laws he laboured with

great energy and perseverance. On one occasion, in a speech nearly three hours in length, he pleaded the cause of humanity with great success. Through the exertions of Buxton, Romilly, Mackintosh, and others, the number of capital offences has been reduced to three or four

The abolition of widow burning in India also early engaged the thoughts of Buxton. In 1821 he made two motions in parliament in reference to this subject. In his speech on the second occasion, he found that within the four preceding years, in the presidency of Fort William alone, 2366 widows had been committed to the flames. For a long period he toiled in this work without any marked success, but he fainted not, neither was weary. He exerted himself strenuously in this cause, both in parliament and in frequent private intercourse with persons in power; and at last the cause of humanity triumphed. To Lord William Bentinck, the honour of the abolition of *sati*, in 1829, is chiefly due; but it was hastened by the noble efforts of Buxton at home.

But the great work to which Buxton specially directed his energies was the *total extinction of slavery*. When Wilberforce, from failing strength, could no longer lead the attack, he committed the direction of the movement to Buxton. Most heartily he enlisted in the cause. In his first speech in Parliament on the subject he said, "The object at which we aim is the *extinction of slavery*, in nothing less than in the whole of the British dominions. . . By West Indian law, the slave is a chattel, an implement of husbandry, a machine to produce sugar, a beast of burden. . . There are enthusiasts, who deplore and abhor all negro slavery. There are such enthusiasts, I am one of them, and while we breathe we will never abandon the cause till that thing—that chattel—is reinstituted in all the privileges of man!"

That enthusiasm was not an outburst of temporary excitement; it never abated in intensity through a long ten years' struggle, it was a divine fire kindled on God's own altar; it was the practical outcome of his religious

earnestness He prayed thus "Give me, O Lord, Thy help, Thy present and evident, and all-sufficient help, in pleading the cause of the slave. Let the light of Thy countenance shine upon me Give me wisdom to select the proper course, and courage to pursue it, and ability to perform my part And turn the hearts of the powerful, so that they may be prone to feel for, and prompt to help, those whose bodies and whose souls are in slavery" It was in this spirit that the great work of his life was begun, continued, and ended

He worked night and day. Always before him was the thought that if he were successful 700,000 slaves would become freemen He was opposed by all interested in the continuance of the system, he received no help from Government, by nearly all he was looked upon as a mere enthusiast Still he persevered He caused publications on the subject to be spread broadcast over the land, public meetings were held, and the national conscience was awakened In 1833, the British Parliament resolved, at the cost of 20 millions sterling, to set free all slaves in British territory

The 1st August, 1834, was the day on which the emancipation of the slaves was to take place Throughout the Colonies, the churches were thrown open, and the slaves crowded into them in the evening of the 31st July As the hour of midnight approached they fell on their knees, and awaited the solemn moment, all hushed in silent prayer. When twelve sounded, they sprang upon their feet, and through every island rang the glad sound of thanksgiving to the Father of all

Efforts were also made for the civilisation of Africa. In 1840 a meeting, presided over by Prince Albert, was held for this object, at which Buxton and all the leading anti-slavery men were present. In the following year a treaty was signed in London by which France, Austria, Prussia, and Russia agreed to adopt the English laws against the slave trade

At a later period, slavery was also abolished in India.

Buxton was the friend and advocate of most of the great religious institutions of his own country. The Bible Society, Church Missions, City Missions, Sunday Schools, and similar objects, had at once his influence, his eloquence, his pulse, and his prayers. He was also an ever-liberal helper of the poor

Like most great and good men, he was fond of children, and delighted especially in listening to their prattle. He mixed in their games, romped, and played with them. He pointed out in his walks with them the beauties of Nature, and when the little ones recognised the snowdrops and violets in early Spring, they joyfully hailed them as "Uncle Buxton's sermons."

To the very last he showed the deepest interest in every measure that had for its object the relief of human suffering. Even in sleep the words which sometimes fell from him showed how desirous he was of taking part in them.

In February, 1845, increasing weakness showed that his end was drawing nigh. He sank into quiet sleep, his family collected round his bed, but no longer to be recognised by their honoured head, it was only to watch the peaceful departure of the spirit. He lay perfectly still, and at last fell asleep in the Lord. A public monument was raised to his memory in Westminster Abbey.

Buxton was, in many respects, a model worthy of imitation.

He was a man of *great courage*. Being informed that one of his dogs had gone mad and was in danger of biting people, he went after it, seized it by the neck, and after a violent struggle held it till it could be secured. He acted on the high principle of duty, and in reliance upon the Divine protection.

But his courage was even more strikingly shown by his firmness in carrying out his benevolent schemes in spite of opposition even from his dearest friends. Once in Parliament he was strongly pressed by Government not to bring forward a motion. Friend after friend tried his influence upon him in vain. Although he was outnumbered in the

division, he virtually gained a victory, for Government afterwards gave way.

Buxton was a man of remarkable *decision, invincible energy, and untiring industry*. Before entering upon an undertaking he would consider whether it were *possible*. If so, he would set about it at once, and never give in until he had gained his object. His purpose once fixed was inflexible. His perseverance in action, his self-trust, his capacity for severe and continued labour, were equalled only by the force and decision of his will. He seems ever to have acted up to the spirit of his own remark :

"The longer I live, the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is *energy*,—INVINCIBLE DETERMINATION,—a purpose once fixed, and then DEATH OR VICTORY! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities, will make a two-legged creature A MAN without it."

Some of his other maxims are well worth being remembered

"With ordinary talents and extraordinary perseverance, all things are attainable"

"Vigour, energy, resolution, firmness of purpose,—these carry the day."

"Is there one whom difficulties dishearten, who bends to the storm?—He will do little. Is there one who *will* conquer?—That kind of man never fails."

"Let it be your first study to teach the world that you are not wood and straw—*some iron in you*"

Buxton was a *decidedly religious man*. The BIBLE was his delight; he daily consulted it as his counsellor and friend, and drew forth from its pages rich comfort as well as heavenly instruction. He was pre-eminently a MAN OF PRAYER. "He was in the constant habit," says his son, "of communicating his cares to his heavenly Father." "*Every thing*," said he himself, "*leads me to prayer*, and I always

find it answered, both in little and great things." I see the hand of a directing Providence in the events of life, the lesser as well as the greater; and this is of great importance to me; for the belief that our actions, if attempted aright, are guided and directed by superior wisdom, is to me one of the greatest inducements to prayer."

Arabs and other Muhammadans are now the great supporters of slavery. The British Government maintains ships on the African Coast to try to check it, and good men have formed Companies to seek to develop trade among negroes

JOHN POUNDS, THE COBBLER :

THE FOUNDER OF RAGGED SCHOOLS

John Pounds was born in Portsmouth, an English seaport, in 1766. He enjoyed few advantages in the way of education. His father was a ship carpenter, and the boy, when 12 years old, was taken from school to be apprenticed to his father's trade

After a year or two in the dockyard, a great misfortune, as it appeared at the time, happened to the young apprentice. He fell into an empty dry dock, and was taken home, to use his own words, "a heap of broken bones" The lad was now a cripple for life—lame and painfully deformed. When 67 years of age, he said that before the accident, "I was a lively young chap then; full of fun; up to every dodge, and who knows but I had been like many another young chap, gay and thoughtless. But the broken bones quiet me a bit. And I have rubbed on very well—thank the Lord"

As young Pounds was now unfit to work as a ship carpenter, as soon as he was able to move about again, he was apprenticed to a shoemaker. He maintained himself by his trade for the rest of his life. During war time he was sometimes able to earn a pound (Rs. 10) a week; but after

the peace, he was content to make his living as a cobbler, or a mender of old boots and shoes

In 1803, when Pounds was 37 years of age, his paternal home was pulled down to make way for a larger house. Pounds then removed to a little weather-boarded cottage down the same street. There he lived and worked for 36 years, there he established the first ragged school, and across the threshold of that shed, year after year, passed hundreds of little feet, hurrying eagerly into the presence of a poor cobbler.

From the first, Pounds was a philanthropist. He never saved money. When he had large wages he spent all, after providing for his own small wants, on relieving the destitute and buying food for the hungry. He would do anything for anybody. All the neighbours round would come to him when they wanted anything done, it did not matter what.

Pounds had a nephew, a poor deformed creature, born with both feet turned in and overlapping one another. Pounds, partly no doubt from fellow-feeling, offered to take charge of him. The first thing was to provide companionship for the poor cripple. Mr Lemmon, a friend who lived close by, was invited to send in his children to play with the cripple, Pounds promising to teach them a little as best as he could. He played with the children, he cut out toys for them, while he also managed that they made some progress in learning.

The shop in which he lived and toiled, a place about 6 feet wide by 15 long, and barely high enough for a tall man to stand erect, was his school room. There was scarcely anything for the children to sit on—some old broken boxes, a bench or two, and the lower steps of the stairs that led to the room above. During the first years he had no books—nothing to teach from except stray leaves, scraps of newspapers, handbills, and his Bible. For writing there was nothing available but broken pieces of slates, and of these seldom enough for the class.

Mr Lemmon thus describes how he managed. He never kept the children too long at lessons so as to weary them.

He would always let them play again as soon as he thought they had had enough. If any one seemed sleepy, he would let it lie down. He often told them pretty stories to do them good. By and by he got some little slates to write on, and began to teach them how to do little sums. Neighbours would stop and look in, and listen to their reading and saying their verses, and all seemed so pleasant and happy. First one neighbour would say, "Mr Pounds will you kindly let my little ones come and say lessons with yours?" and then another, and he always said, "Yes, bring them," till his shop was quite full. And when once his shop was full, it never slackened. And so it went on to the end. Poor widows would bring their little children to him in the morning, and he took care of them all day, and they never came again for them till 9 o'clock at night. They could not—they were out at work all day, and they would often find them asleep before the fire. They had no food but what he gave them.

Pounds cured the little cripple of his lameness, by making him boots, which, one pair after another, made his feet more straight. His affection for his nephew met with a due return. Having learned a little cobbling from his uncle, he was afterwards apprenticed to a first rate shoemaker, and in time was able to do a good business for himself. He continued to live with his uncle, and was able to repay him, in his declining years, something in return for the care he had taken of him in childhood.

John Pounds was for many years a member of the congregation that met in the chapel near which he resided. He never indeed attended in the morning as he said he had to cook his nephew's Sunday dinner, but he was never missed from his place at evening service, generally appearing surrounded by a number of his favourite scholars. Mr Hawkes became pastor when Pounds was 66 years of age, and took an early opportunity of paying him a visit. He thus describes what he saw.

"I stood looking at the old man through his open window at his work cobbling. A tallish boy was standing beside

him reading, while the old man went on mending his old shoe. He looked rough and self-neglected. He had no hat or coat on. His shirt was open at the collar and chest; the sleeves were rolled back above the elbows. His head was large and manly. His deeply furrowed countenance bespoke deep thought and feeling. A large pair of spectacles rested on his broad, open forehead. His hands were large and full of vigour."

Pounds prepared to show his visitor some samples of his work. A fine intelligent little boy brought a bit of broken slate with a long-division sum on it. The slate was clean, the figures were well-formed, and the sum, as far as he had gone in it, was correct. On another slate was a sum in compound proportion done correctly. Pounds next called a nice little girl, called Lizzie, with clean bright face and neatly dressed, to read. A cat came up with her. He told her to read the 6th Chapter of Matthew's Gospel which she did with a clear, pleasant voice. All the other children were still and listening. When she had finished he said, "That will do, Lizzie, now go to puss and the young birds in the corner." Pounds then said to a very little girl, "What have you got in your hand, Polly?" "A buttercup (a kind of flower), Mr Pounds." "Bring it to me, Polly, and let us look at it. Spell butter Polly." The child spelt butter. "What colour is butter, Polly?" "Yellow, Mr Pounds." "Spell yellow." And the child with a little help from the master, spelt yellow. "And this flower is yellow like butter. Now spell cup." "Kup." "No, Polly,—cup. Now mind that, Polly c-u-p, cup. And now look down into the flower, it looks like a cup, doesn't it Polly? Who made the buttercups, Polly?" "God, Mr Pounds." "God made the pretty buttercups for us to look upon. There is no end to all the good things that God is always doing for us. And we are to love Him, Polly." "Yes, mother says so." "And we are to try and do what will please Him, Polly. Then go to Lizzie and puss, and the little birds in the basket." "Billy, come and say your pretty verses, 'How doth the little busy bee'."

A little boy, not more than 3 or 4 years old, came eagerly, pushing head foremost through the crowd, and took his stand by the old man—scarcely higher than his knee,—looked up at him with a loving smile, and repeated the verses. “You are a busy bee, Billy.” “Yes, Mr Pounds” “Not a lazy chap, good for nothing There, Billy, that will do till next time” Then followed an examination in mental arithmetic for some of the bigger boys

Pounds took the children to the country once a year. They started in the morning at 7, but he was up at 5 getting things ready. All who were going might come and have breakfast with him at 6 o’clock He had the night before packed provisions in several bags to serve for the day. Pounds did not like the children to be noisy till they got out of the town, but then they were free to run about where they liked, and shout as loudly as they could Some rambled about the fields picking up wild flowers, some stood still listening to the birds’ singing. Pounds had a keen eye for beautiful scenery Sometimes he would stand on the top of a hill near Portsmouth, leaning with both hands on his stick, looking down over it with delight Now and then he would say, “The goodness of God!” “This beautiful world!”

After the children had been out about three hours, Pounds called one of the boys to bring his bag, which was full of biscuit “Biscuit!” cried Pounds, “here’s a piece for every one that likes to come for it” As they passed through a village, Pounds said to a woman whom he knew in one of the houses, “These lads are very thirsty, will you kindly let them drink at your pump?” “Yes, Mr Pounds,” she said, “and welcome” She brought out an armful of cups and basins Pounds drew the water, all the children drank eagerly, Pounds drank last He then took back the cups and basins, and thanked the good woman

When the Hill was reached, there came dinner under the shade of a clump of trees After a rest, there followed conversations on flowers, bees, and stories On the way back, there was another good drink at the village At Ports-

mouth there was plenty of tea, with bread and butter, for all who desired it, at the cobbler's little shop

Pounds did all this—not only for his pupils, but for the sick and suffering around him—out of his own scanty earnings. He steadily refused all offers of money for himself, but he would take it when needed for his little ones. Such help came mostly from the poor. Sometimes an “old boy,” in the shape of a sailor or young soldier, would come and lean over the low half door and delight his former teacher by reminding him of some little ragged boy that he had coaxed into that room years before. Such welcome visitors generally insisted on making some small offering to help forward the work.

The old cobbler was not satisfied with merely receiving such as came to him, he went forth also “to seek and to save that which was lost.” He went about all the lowest and most degraded places, seeking for poor children that nobody cared for. He went about with a boiled potato in his pocket. When he saw a poor starving child, he would go gently towards him and say, “Will you have a potato?” The child says, “Yes.” While he is eating the potato, Pounds moves slowly with the child towards his shop. The child goes into the shop for another potato, and as sure as he comes once, he comes again.

The end of good old John Pounds came suddenly in the midst of his labours of love. The Christmas of 1838 found him in his usual health, full of active benevolence, carrying forth portions for the sick and needy, for the weather was very severe, teaching in his school, going hither and thither, on errands of mercy, with bare head and arms. On Christmas day, he had always a large plum-pudding. On that last Christmas day he was in his glory. Such of the children as were likely to get no pudding at home—perhaps no dinner at all—were invited to dine with him. After the meal was over, the old man stirred the fire, and produced the little presents that he had provided. Then the neighbours began to drop in, and the afternoon passed quickly by.

"I'm as happy as can be," he said to his nephew. "I havn't a wish on earth unfulfilled. And now if it please God to take me before I can no longer do for myself. No, I would not live so long as to be a burden to any one, when I can no longer do for myself, I should like to die—like a bird dropping from its perch."

His last wish was fulfilled. New Year's Day came and John Pounds was still all life and activity. The school was in full swing when, at about 10 o'clock, the old man suddenly rose, and charging the youngsters to be good while he was away, he carried off one of boys to visit a Mr. Carter, whose house was not far distant. The lad had a sore heel, for which Pounds desired to get some ointment, at the same time he bade him bring his slate, that Mr. Carter might see what progress he had made with his arithmetic.

Mr. Carter's house was reached. While master and pupil stood in the hall, a noise was heard; some members of the family hurried out, and found the old man lying helpless on the floor. They raised him into a chair, and for a little he rallied. A doctor who happened to be passing was called in. He saw at a glance how matters stood. In ten minutes John Pounds was dead.

Meantime the terrified lad had run back to the little school with the news. The beloved master had fallen down in a fit, and was being brought home dead or dying. All was confusion and despair. While the children wept and called one to another, the body of the brave old man was brought in. There they were in that crowded room; and thus was their beloved master, who had left them but a few minutes before, brought back over the threshold! The little ones turned from the sight, and fled weeping from the place.

John Pounds was honoured in his death more than he had been in his life. His funeral was largely attended by young and old. Children and parents and neighbours crowded together around the grave, although a bitter cold wind was blowing, and the ground was covered with frozen snow.

A marble tablet was placed on the wall of the chapel where he worshipped, with this inscription :

ERECTED BY FRIENDS
AS A
MEMORIAL OF THEIR ESTEEM AND RESPECT
FOR
JOHN POUNDS,
WHO,
WHILE EARNING HIS LIVING BY MENDING SHOES,
GRATUITOUSLY EDUCATED
AND IN PART CLOTHED AND FED SOME HUNDREDS
OF POOR CHILDREN.

HE DIED SUDDENLY ON THE FIRST OF JANUARY, 1839,
AGED 72 YEARS

"Thou shalt be blessed, for they cannot recompense thee"

A young painter at Portsmouth made a picture of Pounds in the midst of his scholars, bird cages and old shoes. When it was shown to Pounds he looked at it in silence. Then suddenly he brightened up "There's my cat!" he exclaimed with evident pleasure. That was all he ever said about the picture.

After the old man's sudden death, and when all Portsmouth was talking about him, an engraving of the picture was published which had a wide sale.

Dr Guthrie said at a meeting in Edinburgh,

'It was by a picture that I was first led to take an interest in ragged schools. It represented a cobbler's room. The cobbler was there himself, spectacles on nose, an old shoe between his knees, that massive forehead and firm mouth indicating great determination of character, while from beneath his bushy eyebrows benevolence gleamed on a number of poor ragged boys

and girls who stood at their lessons around the busy cobbler. My curiosity was awakened, and in the inscription I read how this man, John Pounds, a cobbler in Portsmouth, taking pity on the multitude of poor ragged children, left to go to ruin in the streets, had, like a good shepherd, gathered in these outcasts, how he had trained them to God and the world, and how, while earning his daily bread by the sweat of his brow, he had rescued from misery and saved to society not less than 500 of these children. I felt ashamed of myself. I felt reproved for the little I had done. I said, 'That man is an honour to humanity, and deserves the tallest monument ever raised within the shores of Britain.'"

Dr. Guthrie gave a great impulse to the establishment of "Ragged Schools," and now there are hundreds of them in many parts of the world. He thus spoke of Pounds.

"Thousands have time, talents, money, he had not. Though dead he yet speaks, and who shall gainsay the speech I put in that old dead cobbler's mouth? 'If I, without name, influence, without wealth, with the sweat of labour standing on my brow, earning by these hands my daily bread, could do, and by God's help have done *this*, you can do as much. Go then and do likewise'."

JAMES DAVIES

THE WELSH SCHOOLMASTER

James Davies was the son of a farmer in Wales, born in 1765. When 13 years of age his father died, and as he left no will, the eldest son possessed himself of the property. James was a weak and sickly boy. He was put an apprentice to a weaver, but the doctor recommended him to get outdoor employment. For several years James Davies travelled through the country as a hawker, carrying a pack and basket.

Industry enabled him to gather a little property, but he was too benevolent to spend his life entirely in providing for himself. When going about, the crying wants of the poor,

* Abridged from *Notable Workers in Humble Life*, Nelson 2 s.

the bad habits and ignorance in which their children were brought up, affected him deeply. One great remedy was the establishment of schools, so he endeavoured to become qualified as a teacher

Davies first commenced a school at a place called Usk, and carried it on for three or four years to the entire satisfaction of all the subscribers, and to the evident improvement of the children and their parents. As the people of Usk were able to maintain a schoolmaster, Davies thought that he should rather go to some poor and neglected spot.

There was a place, called Devauden, at which there was neither school nor church. The nearest church was several miles off, and was used by a farmer as a sheep-fold, when not required for service, which was only once a month. About this time a very active minister was appointed to the charge of a parish which included Devauden. Through him Davies was able to get a school commenced. The Duke of Beaufort gave the land for the site of the school room and a small garden, with a donation of £25 and an annual subscription of £5, 5s. Within a short time, a good school was completed, able to contain 120 children.

Soon afterwards Davies took leave of his friends at Usk, by whom he was beloved and regretted. His little pupils accompanied him part of the way, and when the separation took place, it was with the most affectionate interchange of blessings, tears, and kisses.

Davies willingly left his good fixed salary at Usk for the uncertainty of some small income at Davauden. Besides some occasional adult scholars, nearly a hundred children attended school. It was always opened and closed with prayer, and a portion of the Bible was read and explained. On Sunday the whole school went with him to church. When arranged in their respective places, their conduct was so orderly, as to show that they did not worship an unknown God.

Davies loved his pupils like a father. The parents of some were very poor, and the little ones sometimes came to school without having had proper food. When their pale

looks excited a suspicion of this in his mind, he would ask, "Have you had your breakfast, my dear?" If not, a portion of his own intended meal was given to the hungry child.

But the school was not the only object of his attention. He sought out the sick around him, and ministered to their bodily and spiritual wants. In a piercing cold winter, the blankets of his own bed were sent to the cottage of a poor neighbour, from whose hands he had previously received treatment very different from what he deserved.

The condition of the nearest church was a cause of much sorrow to Davies. The roof was so bad, that the minister and congregation suffered great inconvenience from every passing shower of rain, and the floor was sometimes covered with deep snow. By speaking again and again to the people, he got them to repair the roof and make a ceiling. He prevailed on them to fit up the building with good seats and a proper reading desk. A gallery was also erected.

The floor was rough and uneven, Davies had it laid with good smooth stone, the eastern window was small admitting very little light, he got a larger one made. What he did at his own expense could not have cost him less than £30.

In 1820 the minister wished to raise some money for the Church Missionary Society, and among others spoke to Davies. To enable him to understand the object, he gave him some explanatory papers. Next morning, when the minister was at breakfast, Davies came in. He had walked 3 miles in the morning that he might be back in proper time for opening his school. He expressed great interest and delight in the cause of Missions, promising to give 12 shillings a year, to subscribe a penny weekly, and to collect something, if he could, from his neighbours. It is in this way that Missions in India are supported. People in England, many of them poor, give weekly or monthly for the support of schools and preachers.

He spoke to his neighbours and to the children, contrasting the privileges enjoyed by the people of England in

worshipping the one true God with that of those in lands of darkness and idolatry

When the first year was drawing to a close, he brought his own 12 shillings, and a collection from 15 of his neighbours, with a sum of about 20 shillings from the children of his school Besides that he gave £5. The minister thought this was too much for him to give and made many objections, but he said, "Sir, I only regret that I cannot give a larger sum to such a blessed work, but the work at the church has abridged my power for this year "

The second year he made up his collections as before; but his own trifle, as he called it, was £10. The third year he had to lament that many of his contributors had withdrawn their support, but he made up the deficiency himself To this he added £5 When the minister, as before, spoke of prudence and other claims, his only reply was, "It is the work of God; can I do too much for Him? I thank God for putting it into my heart, and also for giving me an ability to do this "

Davies was ready to help every charitable work It may be asked what was his income? A considerable part of his savings was spent in the erection of the school room His salary for the school was £20 a year. He cultivated about an acre of ground belonging to the school, and he sold, on commission, flour to the poor in small quantities He chiefly subsisted on bread and cheese or butter, with tea.

Eight years later the same minister, who had gone to another town, paid a visit to Devauden As he went to the place he found some children playing about, and some going home to dinner They all saluted him with the usual marks of respect—a bow and "Good morning, sir "

The next object he saw was the white uncovered head of the teacher. He was busily employed in his little field with a wheel-barrow, conveying the manure he had prepared. Five minutes before he had been busy in the school, now he was hard at work otherwise Davies knew the value of time, and how to turn everything to good account When not in school or employed in works of

charity or devotion, he cultivated his field The nights he gave to reading.

The portion of land actually belonging to the school was only $1\frac{1}{2}$ acres, to which he added another half acre, purchased chiefly with his own money, and cleared by him from its natural state of stones and rubbish, at a great expense of time and trouble On this little farm he raised potatoes and other vegetables, and in rotation wheat or barley. He also kept pigs In England pigs are not allowed to run about and eat filth as in this country. They are much cleaner, and their flesh is more wholesome One year Davies obtained £5 from his pigs, which he wished to send to a Missionary Society He said to the minister, "You know, sir, I cannot do much out of my school receipts towards charity, if I do not get it by carefully tending my pigs."

Davies provided suitable books for the Sunday School teachers, he gave every farm-servant among his fellow-parishioners a Bible, and wherever he saw a determination to know and to learn, he assisted such determination by gifts of useful books. Not content with this, when the time came round for him to take his month's holiday in the summer, he would start out with a large stock of Bibles, Prayer-books and pamphlets, giving them to those who had not such things in their possession, and receiving nothing for them but thanks

Davies had naturally a hasty temper, and a complete victory over it was not gained But he soon became cool again, and his infirmity bowed him in deep humiliation before God

The minister stayed with Davies till the children returned from dinner, and examined some of them. Even very little children read nicely, and the teacher seemed to be beloved by his scholars.

Davies was as fond of teaching as ever He was soon too fully engaged to think much of the minister who was present, so he merely glanced his eye round to observe the good order which prevailed, and went away.

Devauden was about three miles from the nearest church. Many of the people would not walk so far, and Sundays were spent by them in idleness or sport. Davies was distressed to see his own school children carried away by the evil example of their parents or their elder brothers. He laboured hard by advice and other means to persuade the people to give up this bad habit, but in vain. They were only following the example of their forefathers. When every effort failed, it occurred to the good man, that if besides his school a church could be built, it would help to correct such practices and be of great benefit.

At that time it was not possible to get a church at Devauden, so it was proposed to hold service in the school-room. For this purpose it had to be ceiled, whitewashed, painted and fitted up with pulpit and benches. All this was done by Davies at a cost of £45. Although he bore the whole expense, he took an active part also in the work, toiling at it like a common labourer.

In 1829 the room was opened for divine service, in presence of upwards of 200 persons, most of them poor cottagers, some of them halt and decrepit. An appropriate sermon was preached on the words, "I was glad when they said unto me, Let us go into the house of the Lord."

Davies formerly slept in the school room. When it became used for public worship, his bed and furniture had to be removed. The minister raised among his friends enough to build a neat little cottage to which they were taken, and where Davies afterwards lived.

Davies would not rest satisfied till the first school room was set apart only as a church and had a minister. He determined therefore to erect another school room on a smaller and less expensive plan. He went round asking money for this purpose, and as his character was known, he met with much success. Sufficient was raised to carry out his design.

Before the original school room could be set apart as a church, a large sum required to be raised as an endowment for the support of the minister. Several friends

undertook to collect, and the sum of £1,040 was obtained. Beside the endowment, this enabled some additions to be made to the former building.

When the church was consecrated in 1838, Davies, now 73 years of age, was overpowered with feelings of joy and thankfulness. Nearly 400 persons were present in the building, and there were nearly as many outside, who could not gain admittance. The collection after the service amounted to £43. The sermon was on the text, "Know ye not that ye are the temple of God?" Part of it was as follows

"While we earnestly pray for God's blessing on this place, let us look back with thankfulness to the past 'Hitherto hath the Lord helped us,' His good and guiding hand has been distinctly visible throughout. He stirred up one of His poor but faithful servants to care for the spiritual destitution of this neglected spot, he engaged another to make its wants more widely known, He moved the hearts of many to give willingly and freely of the silver and gold which He had given them. And now He has spared His aged servant, who laid the foundation of this house, to see at length the headstone thereof brought forth with shoutings, and to behold it consecrated for ever to the worship and service of his God. To Him who ordereth all things according to the good pleasure of His will, be all the praise and all the glory."

Davies, in one of his rounds, visited a parish 15 miles from his home, called Llangattock. It was the scene of some of his earliest recollections, he was born in a farm-house on its borders, he had played in the churchyard when a boy, and for want of a school house had learned some of his lessons within the church itself. Seventy years had gone by, but still there was neither resident clergyman nor school house. The heart of Davies yearned over the place. He was now 82 years of age, but hale and hearty like a man in middle life. He proposed to the Archdeacon, who revered his character and loved to second his schemes, to move to Llangattock, to be the schoolmaster without pay, and to supply the school with books during his life if funds

could be raised to build a school, offering £5 himself as a beginning "God had kept him alive, perhaps," he said, "on purpose that he might go and do a little good there before he died. Another teacher of better abilities might succeed him at Devauden. For his living he had £100, a present from a generous friend given to support him in old age on the day that Devauden church was consecrated. At the rate of £20 a year, this would maintain him for 5 years, besides providing books for school purposes and for gifts among his neighbours, and how could an old man like him expect to live longer?"

Such an offer was irresistible. Men who had slept before woke up to a sense of their responsibilities, a letter of the old man's to a clergyman, giving his reasons for removal in his own plain way, was printed without his knowledge, and raised £300. The work thus begun was finished in a few months. The school was called after his name, he laid the first stone on his knees, surrounded by the children whom he came to teach, and another year of life was given him in his new sphere of labour. He taught one morning in the school as usual, and, before the time of assembling on the next day, was gathered to his rest as a "sheaf of corn fully ripe," aged 83.

The motto of Davies was, "Labour, and God will help." His life shows how much a single person—a humble person—can do when his heart is bent on good designs. It is astonishing how God will bless those, whose choice is fixed on Him as their portion. Davies was not only blessed himself, but was a blessing to all around him.*

* Abridged from a "Memoir of James Davies" S. P. C. K., and Gurney's "God's Heroes and the World's Heroes."



GEORGE MOORE.

THE BENEVOLENT MERCHANT.

George Moore was born in 1806 amid the hills of Cumberland. His father, who had a small farm, set an excellent example to his children. George says, "I have often said that I think he never told a lie in his life. The only time he flogged me was for telling a lie, and I never felt so sorry for anything as to have grieved him." In those days schools were far inferior to what they are now. The teacher of George was an old man fond of drink, which the scholars were sent out to fetch for him three or four times a day. He says of him, "He used to dive the learning into us

with a thick ruler which 'he brought down sharply upon our backs. He often sent the ruler flying amongst our heads." No wonder that George often played truant, and gave as much time as he could to wrestling, climbing the tallest trees and other sports.

Afterwards he worked on the farm with his brother, but he got only his food and clothes. To get some money of his own, when his brother's fields were reaped, he hired himself to the neighbouring farmers. He started with 6d 4 as a day, when he was ten years old, he got 1s 6d (12 as). Being a very strong boy, when he reached the age of twelve, he did the work of a man, and earned 2s. a day with his food.

When 13 years of age he left the farm and was apprenticed to a draper, or dealer in cloth, at Wigton. He slept at his master's house, but he had to get his meals at an inn. His master gave way to drinking and set him a bad example. George saw nothing but drinking and wickedness. He played at cards almost every night, sometimes the whole night through. His master heard of this and nailed up the window by which George entered the house in the early morning. But George climbed over the roofs and got in by another window which was unfastened. Next morning he heard the Christmas carols. He says, "Better thoughts came over me with sweet music. I awoke to a sense of my wrong-doing. I thought of my dear father, and feared that I might break his heart, and bring his gray hairs with sorrow to the grave. I resolved to give up gambling, which, by God's grace, I am thankful to say I have firmly carried out."

Afterwards, instead of taking his meals at a public house, he took lodgings with a private family, with whom he soon became a favourite.

At the end of his apprenticeship, George resolved to go to London, although his relations were much opposed to it. The journey occupied 2½ days by coach. He was a raw country lad of 19, his speech the broad Cumberland dialect, and his clothes badly made. After getting lodg-

ings, he went out to seek employment, calling sometimes at 30 drapers' shops in the course of a single day, but all in vain. At last he thought that he had made a mistake, and he made up his mind to go to America before all his money was exhausted. Just in time, however, a Cumberland man in London, who knew his family, engaged him on a salary of £30 a year.

Young Moore had to do rough work in his new place, but he never complained. He went to a night school, and by attention to his studies greatly improved himself. After he had been thus employed for six months, one day a lady and a little girl entered the warehouse. "Who are they?" George asked of one standing near. He was told that they were the wife and daughter of the owner. "Well," said George, "if ever I marry, that girl shall be my wife." He was very much laughed at for this remark, but the thought took possession of his mind. He became more industrious, diligent, and persevering. After many years' hard work, the girl *did* become his wife.

George soon got tired of serving in a shop, he wished something higher. He next got a situation at £40 a year in a lace warehouse. At first he did not give satisfaction from his country manners. His master told him that he had had many a stupid blockhead from Cumberland, but that he was the greatest of them all. George stuck to his work, and soon, instead of being laughed at, he began to be complimented upon his smartness and willingness. After about a year's service, he was offered the position of town traveller, or to go about London, getting orders for goods.

This was the occupation for which Moore was best adapted. He sold more goods than any traveller had done before. After 18 months he was sent to Liverpool and Manchester. Here he distinguished himself still more. He was only 21, yet he showed the wisdom of a man of 40, while in activity he excelled all his competitors. He worked all day, packed his goods in the evening, and

travelled at night. For weeks together the only sleep he got was on the outside of a coach, but he slept soundly

In Ireland he was equally successful. This led the firm of Groucock and Copestoke to offer him £500 a year to travel for them. Moore was then receiving only £150 a year, but his answer was, "The only condition on which I will leave is a partnership." This was agreed to, and in 1830, when Moore was 23 years of age, the firm became known as that of Groucock, Copestoke and Moore.

Moore was more industrious and energetic than ever. He was here, there, and everywhere, rushing from town to town doing business, but he always found time to give his friends and customers a cheerful word, so that he was greatly liked wherever he went. For the first three years he had but one-fourth of the profits, he was then made an equal partner as he had increased the business so much.

In 1835, when he was worth many thousand pounds, he offered marriage to the young lady who he said should be his wife, but she refused. Although he felt this deeply, he did not lose heart, and gave his best energies to his business. Five years later he proposed to her a second time, and to his joy he was accepted.

In 1844, his doctor recommended him to take a sea voyage for his health. He went to America, where he could combine business with pleasure. During three months he visited many of the principal cities, making friends wherever he went, and opening up business connections which were of great advantage to his firm.

Up to this time Moore had been inattentive to religion. He travelled and worked on Sunday and Saturday, at night he went to bed without asking God's blessing, and so tired that he fell asleep in a few minutes. It was not till he gave up travelling that he went regularly to church. He now began to do so with great benefit. His conversations with a good old man were also very helpful. He says, "How I envied his mind and heart!" Yet he lived on only a scanty pittance. He called upon me once when I was in a desponding mind. How he comforted and supported

me!" About this time Moore's brother-in-law died suddenly. This was a great blow. He felt that in the midst of life we are in death. The impression was deepened by the death of his senior partner Mr. Groucock. His neighbour, Mr. Hitchcock, also often spoke to Moore as to the importance of not neglecting his soul's interests, whilst occupied with the cares of this life and the anxieties of a great business.

Till now he says, "I had no peace and little happiness except in excitement. I had never felt any gratitude to God for my prosperity, nor for my many worldly blessings. I trust I am beginning to see and feel the folly and vanity of the world and its pleasures. It cannot soothe a wounded conscience like mine, nor enable me to feel that I could meet death with comfort." He prayed earnestly, and at last he could say, "I believe the Gospel, I love the Lord Jesus Christ, I receive with confidence the promise that 'He that heareth my word and believeth on Him that sent Me, hath everlasting life, and shall not come unto condemnation, but is passed from death unto life.'"

Moore, chiefly to please his wife, bought a mansion in Kensington Palace Gardens which he fitted up splendidly. He also bought an estate in Cumberland which he wished to make his summer residence. His wife was soon afterwards taken ill and could not enjoy their new residence. Moore said, "It was long before I felt at home in it, nor did it add at all to our happiness." His wife died in 1858, and he was left in a state of loneliness which the largeness and splendour of his dwelling seemed to make more difficult to bear. A fortnight afterwards he wrote in his diary, "I feel that God's grace is giving me more power daily to sustain my drooping spirits. I do not wish to refrain from sorrow or hide realities from myself. I do not wish tribulation to work insensibility, but I want patience—not forgetfulness, but experience—not unconcern, but hope."

His doctor recommended a visit to the Continent of Europe, and after an absence of three months he returned to London greatly improved in health.

On reaching home he found a telegram awaiting him, asking him to stand as member of Parliament for Nottingham. He declined for reasons which he thus stated. "1 My education is not equal to the position, and I have a great dislike to public speaking 2 I can do much more good in other directions than by representing Nottingham in Parliament 3 It would keep me more and more from serving God, and reading my Bible "

Even in his earlier life, Moore sought to do good. His brother William was employed as a porter in London, when George came first to the city. As William was not strong, George would carry heavy parcels for him at night. He began libraries for the towns in Cumberland, and otherwise sought the good of his native county. He gave a great deal of attention to schools for the children of commercial travellers. The schools were built at a cost of £25,000, the main portion of which was obtained through Moore's exertions. He says that he "walked many a pair of boots off his feet in going up and down provincial and manufacturing towns, asking for subscriptions, enlisting supporters, and getting up deputations." Moore was their treasurer till the day of his death, and left them a legacy of £1,500.

After this religious change his life was a series of deeds of benevolence. When nominated to the high office of Sheriff of London, he paid a heavy fine to decline the honour.

There were about 400 young men employed in his establishment in London. To raise their character and improve their spiritual condition, he engaged a clergyman to have family worship with them every morning, at which he was occasionally present himself. Several Associations were started for their benefit. There were prayer meetings, Bible classes, Mutual Improvement Associations, &c. The library contained more than a thousand volumes, and was supplied with upwards of 40 newspapers, besides periodicals. Lectures were delivered by men of eminence.

Every year Moore wrote the following words in his pocket book.

"What I spent I had.
 What I saved I lost.
 What I gave I have."

Besides giving most liberally himself for twenty years, he went round collecting money for the charitable institutions of London. With his friends he was often very abrupt. When he entered their offices they knew what he was about. They saw it in his face "What is it now Mr. Moore?" "Well, I am on a begging expedition." "Oh, I know that very well. What is it?" "It is for the Royal Free Hospital—a hospital free to all without any letters of recommendation. I want 20 guineas" "It's a large sum" "Well it's the sum I have set down for you to give. You must help me" The cheque was got, and away he started on a fresh expedition.

Some rich men rolling in wealth would give him refusal after refusal. This sickened him for the day and he went home tired of his work. But he returned to begging next day, until he had made up the sum that he wanted. "I must not be discouraged," he said, "I am doing Christ's work."

Scarcely a day passed during which his time was not fully occupied with business, with correspondence, with interviews, with beggings for charities. He went from one meeting to another; from an orphan charity school to a hospital; from Bible Society meeting to a Ragged School tea; from a Young Men's Christian Association to a Working Man's Institute. Sometimes he would attend a midnight meeting to reclaim fallen women

He was pressed to offer himself as member of Parliament for a London district. "No," he replied, "I can make better use of my time than that. There are many abler persons willing and anxious to enter Parliament, but how few there are who are willing to help the ragged and

orphan children? That is my work No, no, let me remain as I am ”

Moore was the constant resort of young men wanting situations If he could not provide for them in his own warehouse, he tried to find places for them amongst his friends He took no end of trouble about this business After his young friends had obtained situations, he continued to look after them He took down their names and addresses in a special red book, kept for the purpose, and repeatedly asked them to dine with him on Sunday afternoons He usually requested that they should go to some church or chapel in the evening, as well as gave them good advice Repeated entries like the following occur in his diary

“Dined 22 of the boys that I had got situations for, besides the people that were staying in the house I never forget that I had no one to invite me to their homes, when I first came to London ”

Many a time Moore visited the lowest parts of London One day he enters these words “Again I went out among the poor with the missionary and relieved them such dreadful filth, rags, and poverty!” He was shocked to find human beings in such degradation But he did not approve of the indiscriminate charity so common in India He says

“I am convinced that profuse charity to the poor, given indiscriminately and without inquiry, does no real good It fosters idleness It rears up a class of professional mendicants It promotes dissolute habits among beggars, and enormously increases the evil it is meant to relieve Like Lord Brougham, I think that Drink is the mother of want and the nurse of Crime.”

Moore thought the best way of teaching these poor people was to get hold of them when young. Hence his support of ragged schools and orphanages As these people would not go to church, he strenuously supported the city missions, so that the poorer classes might be visited at

their own houses and brought under religious influence as much as possible.

In 1866 Moore became Treasurer of the Field Lane Ragged Schools, and himself started a list of new subscribers with £100 a year. The institution included baby schools, for the infants of poor women who had to work during the day, infant schools, boys' and girls' schools, night schools. There was an industrial school for girls where they learnt to sew and make clothes. There was a mothers' class to sew and mend clothes. The building was also a refuge for the homeless poor,—men and women. Young women were kept there until situations could be obtained for them. The institution contained a penny bank, Bible classes, a ragged church where as many as from 700 to 900 people attended, a prayer meeting, a youths' mutual improvement institute, and other excellent arrangements.

The poor and the destitute were constantly in his mind. He could not sleep from thinking about them. The weary eyes of the hungry children haunted him. Lowest of all—beneath the tramps, the beggars, and the helpless—were the miserable women he met on his way to the midnight meetings. His labours did not sink into the ground. He shed a sort of sunshine amongst those he worked for. He diffused blessings around him. A little kindness will produce a great deal of happiness. Thus he lifted up many of his poorer fellow-creatures—making them holier, happier, and better, and the Lord Jesus Christ has said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The distribution of useful books and magazines was one way of doing good which Moore largely employed. When a book struck him as containing an abundance of useful lessons, he at once purchased large numbers of it and sent them amongst the people most likely to benefit from or apply its teachings. He also got book hawkers employed to offer them for sale.

One reason why Moore was able to do so much work was his punctuality. In his engagements he was never a

moment too late He was an example of the saying that if you want to get a thing well done, go to a busy man, and he will find time to do it The idle man has nothing to do, and takes all the day to do it! He was most punctual also in his reply to letters He answered them by return.

In his warehouse, he could scan a department at a glance No flaw could escape his never-resting eye. He was quick and decisive in action as in word He spoke quickly and wrote quickly Nothing like an impossibility ever dawned upon him He was furious at any one who when told to do a thing said he "couldn't do it" "Couldn't," he said, "What d'ye mean, man? I don't know what ye mean. There's no such word Go and do it at once!"

Moore bought an estate, called Whitehall, in Cumberland. He had the old mansion restored so that it looked somewhat as it had done centuries before He encouraged every good movement, and sought to infuse his spirit among his neighbours. While he frequently entertained his wealthy friends, he as frequently and with more pleasure, invited the poor Sometimes he would give tea to as many as 1500 children at once

He mixed with farmers and cottagers, and whenever he saw anything going wrong amongst them he did his best to set it right To make them take greater pride in their homes and gardens, he offered prizes for the best kept garden, the best roses, the best vegetables, &c.

Moore had two splendid residences, one in London, the other in Cumberland, but wifeless and childless, he wrote, "I feel very lonely with no one in the house but myself" He met at length with a lady whom he asked to be his wife. At first she declined, but he pressed his suit, and was accepted In 1861 he married Miss Breeks, sister of the late J. W. Breeks of the Madras Civil Service, who died regretted by all. The marriage was one of great happiness. His wife assisted in every good work He writes: "Had our old women's tea-feast—the happiest

day my wife and I spend in Cumberland." Occasionally he would give his servants a treat. He sent them all out with the schoolmaster and his mother on a day's pleasure. Moore himself taught in school, his wife and a lady visitor cooked the dinner. At night he says, "We all were tired to death, I shouldn't care for it often, but I do rejoice in giving pleasure to others."

In 1870 there was a terrible war between France and Germany. Paris was besieged for months. No provisions could enter the city, and the inhabitants were reduced to such straits that they were glad to accept as food dogs, cats, rats, mice, and almost anything they could get hold of. After the city surrendered, there was still great misery. A fund of £120,000 was raised in London, and Moore, one of the most active members of the Committee, went over to Paris to distribute the relief. Seventy tons of food, and £5,000 in money were first sent over. When the people assembled for the distribution of the food, Moore said that he never saw such an assembly of hollow, lean, hungry faces. The only bread they had was black, made of hay and straw and one-fourth of the coarsest flour. In the markets there were only a few dead dogs and cats—no flour, no vegetables. For four months there was no milk.

The distribution of food went on from early morning till midnight. It was a common thing to see 10,000 people waiting all through the night for the distribution next morning.

Paris afterwards suffered still more from some of its atheistical citizens, who set fire to many buildings, both public and private. Moore went over again to Paris where he remained until the whole of the relief money was dispensed. He returned home bearing memories of suffering and sorrow, but conscious that he had done his duty to his fellow-creatures at a time of sore trouble.

In 1876 the shadow of death was gathering around Moore. When he opened his diary at the beginning of the year he

acknowledged to himself that he might then be entering on the last year of his life. 'If so,' he wrote, "what have I to rescue me when stripped of all that I can now call my own" I do believe that Jesus will go with me through the dark valley and that I shall have abundant entrance into the presence of God" On the 19th June he wrote, "I must not forget that I am threescore years and ten my time here below must be short" A few days later he wrote, "I have thought a good deal about death lately I have tried to realise in my soul that there is nothing to fear, if one is certain to be with Christ Wherever or whenever I may die, may I know that Death is a vanquished foe, and that I may not fear"

The end came suddenly He was going with his wife to Carlisle where he was to speak at a meeting On the way he said to her, "What is that passage in St Matthew?" "Do you mean, 'I was sick and ye visited me?'" she inquired. "No," he replied, "I remember, 'well done thou good and faithful servant, enter thou into the joy of thy Lord.'" The words applied to himself

While Moore and a friend were standing in one of the streets of Carlisle, two runaway horses came dashing up, one of which knocked him down He was so seriously injured that the best medical aid was of no avail. As his end was near, his wife said to him, 'George, darling, we have often talked about Heaven Perhaps Jesus is going to take you home you are willing to go with Him, are you not? He will take care of you?' He looked wistfully in her face and said, "Yes! I fear no evil He will never leave me, nor forsake me" Several times after, he said a word or two expressive of the same trust He was soon past much speech But he knew perfectly that he was dying, and his faith failed not

When the bells of Bow Church were tolled that afternoon, and the mournful news spread through the city of London that George Moore was dead, every heart was struck with sorrow.

A monument in Carlisle Cathedral calls him—

A MAN OF RARE STRENGTH AND SIMPLICITY OF

CHARACTER,

OF ACTIVE BENEVOLENCE AND WIDE INFLUENCE

A YEOMAN'S SON,

HE WAS NOT BORN TO WEALTH,

BUT BY ABILITY AND INDUSTRY HE GAINED IT

AND HE EVER USED IT

AS A STEWARD OF GOD AND A DISCIPLE OF THE

LORD JESUS CHRIST,

FOR THE FURTHERANCE OF ALL GOD'S WORKS

Moore's life is a noble example. "In spite of his humble birth and the force of unfavourable circumstances, he made his way to honour and riches, and lived so nobly that he was universally beloved. By his industry and integrity he succeeded in amassing a princely fortune, by his goodness of heart and the strong feeling of religion that ruled every action of his life, he was able to use his fortune so as to spread a blessed influence across the darkness and misery of human suffering."*

* *The World's Workers*, Cassels, 1s Materials have also been largely taken from the admirable Life of George Moore, by the author of *Self-Help*, Routledge, 6s



Montefiore in the prime of Life

SIR MOSES MONTEFIORE :

THE JEWISH PHILANTHROPIST

The Jews are one of the most remarkable nations in the world. They are descended from Abraham, who, about 4,000 years ago, was called by God to leave his father's house, and go to Canaan, or Palestine, on the eastern coast of the Mediterranean. The country was promised to Abraham's descendants, but they did not gain possession of it till the death of Moses, about 500 years later. If they observed God's commandment, they were to inherit the land and prosper, if they were disobedient, they were to become a proverb, a byword among all nations among whom they would be scattered.

When the Lord Jesus Christ, the promised Messiah or Saviour, appeared, the Jews rejected him, crying, "Crucify Him! crucify Him!" As Pilate, the Roman Governor, did not wish to put to death one whom he regarded as innocent, the Jews cried out, "His blood be upon us and our children." Not long afterwards Jerusalem, their chief city, was taken by Titus, lakhs were destroyed, and their temple was levelled to the ground. Ever since the Jews have been scattered among the nations. They are found in every quarter of the globe, but always as a people living by themselves, generally denied political rights, and sometimes the victims of persecution.

The feeling against the Jews has arisen from several causes. The treatment of the Saviour by their forefathers and their continued rejection of Him, with false reports that they used the blood of non-Jews in some of their religious ceremonies, are some of the causes. They have also acquired the character of being so sharp and unscrupulous in business that they are proverbial in that respect. Many of them are money-lenders, like the Marwaris of India, exacting high interest, and sometimes obtaining the land of their debtors. Jealousy at their prosperity has had a good deal to do with the antipathy displayed towards

them. There are Jews noted for their high character in every respect and their benevolence. No one in modern times has done more to improve the position of the Jews than the subject of this sketch

The number of Jews at present throughout the world is about 8 millions. About 5 millions are found in Eastern Europe, about 70,000 in Britain, and 12,000 in India.

Moses Montefiore belonged to a family of Italian Jews who settled in England about 200 years ago, not long after Cromwell sanctioned the readmission of Jews into the country. His father was a London merchant, dealing in Italian goods. He had gone to Leghorn with his wife to purchase straw hats, and there Moses was born in 1784. When old enough, Moses was sent to a school in London, and his uncle gave him instruction in Hebrew, theology, and the history of their race.

As soon as he left school, he was placed in the warehouse of provision merchants in London. As a young man he is said to have been tall and handsome, of engaging manners and amiable disposition, which made him popular. Moses did not remain long in the provision business, his ambition was to become a stockbroker—one who deals in Government paper and shares. In those days Jews were regarded in London with some enmity by Christian citizens. No Jew could open a shop in the city. Twelve were admitted as stockbrokers, but each had to pay a heavy fine on admission.

Moses was much liked by two wealthy uncles, and learning that he was desirous of becoming a stockbroker, they paid the sum of £1,200 required for that purpose. He got on so well that his brother, a silk merchant, joined him, and the firm was styled Montefiore Brothers.

At that time, and till quite recently, the Jews in London were divided into two sects, with different synagogues and different pronunciation of the Hebrew language. The Jews in Southern Europe, who had been well treated, were wealthy and excelled in learning. On the other hand, the Northern Jews in Russia and Germany had been shamefully oppressed. They were, therefore, poor and uncultivated.

The Southern Jews looked down upon them, and refused to associate with them

When 20 years of age, Moses was admitted a member of the congregation of the Portuguese synagogue, although the usual age was 25. However, Moses was a regular attendant at the synagogue, and a strict observer of the law, so he was received.

In 1812, when 28 years of age, he married Judith Cohen, the daughter of a wealthy German Jew. Marriages between Southern and Northern Jews were not approved by the former, but he wished to remove this prejudice, and his example did much to prepare the way for the present union of English Jews. Judith's marriage portion was £10,000.

The young couple took a house next door to Nathan Mayer Rothschild, also a Jew, who afterwards became the greatest banker in the world. He had married Hannah Cohen so that the two were brothers-in-law. Some time later, Abraham Montefiore married the sister of Rothschild.

Montefiore Brothers prospered in business and became wealthy. In 1824, Abraham died, when Moses was forty years of age. He now began to consider whether he ought not to retire. He was childless, had lost his brother and business-partner. His wife, when consulted, said, "Thank God and be content!" The next year, he gave up stockbroking, although he retained his connection with some public companies. Hereafter, the great object of his life was to benefit his fellow-men, and especially the Jews.

It had long been the desire of Montefiore to see Palestine and its monuments of his race, but he had always been prevented. In 1827 he was permitted to carry out his long-cherished wish. Before starting he went to the synagogue to join in the service. In those days there were no railways, and very few steam vessels, so that travelling was slow and expensive. Travellers were also in danger from robbers and pirates. Montefiore and his wife paid £450 for a passage from Malta to Alexandria—about twenty times what it would cost at present.

The early Jews lived many years in Egypt. The Monte-

fiore, on landing at Alexandria, wrote that they had set "foot on the land where our nation had, as it were, its cradle, where our ancestors were persecuted, but grew up into a mighty people, and whence they were led forth by the arm of the Almighty "

Five days sail from Alexandria brought them to Jaffa, the southern port of Palestine. The country was unsettled, but the governor sent a soldier to protect them on their way to Jerusalem. They found that, owing to the extortions of their Turkish rulers, very few families among the poor Jews were able to support themselves. They subsisted chiefly on charity sent from other countries. At dawn of day on the Sabbath the Montefiores attended the synagogue, when they made offerings for absent friends. "Many were the solemn thoughts which rose in our minds, finding ourselves thus engaged in this holy land, the country of our ancestors, of our religion, and of our former greatness, but now alas! of persecution and oppression "

Before leaving, Montefiore did his best to bring about good feeling between the Portuguese and German Jews. After three days, they left for home. From Malta he sailed in an English ship of war, having charge of a despatch to the Duke of Clarence (afterwards William IV) about the Battle of Navarino. The day after it was delivered, a request came from the Duke that Montefiore should call upon him and give him information about affairs in the East.

Until 1829, the Jews *had no legal rights* in England. In 1830 Montefiore and his friends prepared petitions to Parliament, signed by Jews and Christians alike, praying for the removal of Jewish disabilities. In that year it was rejected by the House of Commons, in 1833 it passed through the Commons, but the Lords refused their consent. Such is often the case with proposals which are afterwards adopted.

In 1835, Mr. David Salomons, a Jew, was selected as one of the Sheriffs of London. The office required the taking of the oath of allegiance, which ends with these words, "on the true faith of a Christian." A special bill was passed by which he did not require to make this declaration.

In 1837 Montefiore was elected sheriff. In the same year he waited upon the young Queen at the head of two deputations to congratulate her Majesty upon her accession to the throne. The Queen then reminded him of his kindness in giving her, when a girl, a gold key, by which she could enter the beautiful grounds of his sea-side residence when she pleased. As Sheriff, Montefiore took part in the coronation ceremony, and when the Queen visited the city on the Lord Mayor's Day of that year, he was knighted, or made Sir Moses Montefiore.

In 1838, on the completion of his year of office as Sheriff, he made a second visit to Palestine, in which he was able to effect great good for the Jews in that country. At Malta he heard that the plague was raging at Jerusalem, and that the gates of the city were therefore closed. Many of the Jews in it were almost starving, and were suffering greatly from the tyranny of the Turks. Sir Moses then proposed to go to Jerusalem alone, leaving his wife at Malta. This she resisted in the words of Ruth, "Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge."

They landed at Beyrout, a northern port, and travelled thence by land to Jerusalem. On account of robbers, Lady Montefiore, for the first time in her life, carried a brace of pistols. At Zafed they were received by the Jews with dancing, clapping of hands, and singing. Guns were fired, the salute being returned by the party of Sir Moses. Such a warm welcome was given in expectation of the gifts which were to follow.

Every man and woman, orphan and child above 13 years, received a dollar, about 2 Rs, and every child below 13, half a dollar. They were admitted 30 at a time. Relief was given to the Mussulman poor as well as to the Jews.

At Tiberias they were met by another great assemblage of the people, with music, and shouts, "Long live the Protector!" They made similar distribution of alms here, giving to Arabs as well as to Jews.

Although the plague prevailed in Jerusalem, they deter-

mined to go there, as the people were praying for their visit. They entered with the governor, attended by long lines of Turkish soldiers on fine Arab horses. More honour could not have been paid even to a king.

The streets of the city were narrow and almost filled up with loose stones, and the ruins of houses which had fallen to decay. In the Jewish quarter, the streets, the windows, and tops of the houses were thronged with people. Bands of music and choirs of singers welcomed their arrival, and then a loud quick clapping of hands from all the spectators.

Sir Moses had distributed such large sums at Zafed and Tiberias, that he had not so much money left as he intended to give. There were then no bankers in Jerusalem, but he gave an order on Beyrout for the amount he wished to distribute.

The Jews in Palestine were supported by their brethren in other countries, being supposed to spend most of their time in worship and religious study. As they were increasing in number and in danger of contracting idle habits, Sir Moses wished the young people among them to turn their attention to agriculture, if they could be protected from oppression. This was the main object of his journey. Palestine was then under Mehemet Ali, Pasha of Egypt. Sir Moses, therefore, went to Alexandria. In an interview with the Pasha, he laid before him his plans for the relief of the poverty from which the Jews always suffered, by allowing them to cultivate the land. The Pasha expressed his approval, and promised to confirm it in writing.

Sir Moses brought back with him a census of the Jewish population of Palestine, with minute information regarding each individual. He and his wife returned home after an absence of ten months.

From early times, the infamous accusation was brought against the Jews of using the blood of non-Jews in their great religious festival, the Passover. In 1840 a Greek boy disappeared in the island of Rhodes, and at Damascus, a French priest and his servant, went away privately. This

happened in both cases about the time of the Passover, and the cry at once went forth that the Jews had killed them to use their blood in kneading Passover cakes.

Jews were tortured to make them confess who were concerned in these supposed murders. In their agony some innocent persons were named, and after a month's trial they were ordered to be executed, but the Governor wished to refer the matter to headquarters.

When the news reached England, it created a deep sensation. Sir Moses called a meeting of the leading Jews to draw up resolutions calling upon the Governments of England, France and Austria to use their influence on behalf of the Eastern Jews. Lord Palmerston, at the head of the Foreign Office, at once promised that the English representatives at Constantinople and Alexandria should be instructed to use every effort to stop these outrages. It was also agreed to send a special Mission to the East with Sir Moses at the head of it.

At Marseilles, on their way, they learned that at Rhodes the prisoners had been released, and the Governor dismissed. On their arrival in Egypt they asked permission to visit Damascus and confer personally with the prisoners; but through the opposition of the French consul, nothing was done. After a time Mehemet Ali offered to *pardon* the prisoners, but Sir Moses would not accept this, wishing a declaration of their innocence. This was at last given, with a promise of general protection to the Jews under Egyptian rule.

News now came that the Sultan of Turkey had regained possession of Syria, and that the people of Damascus were again stirred up to attack the Jews. Upon this Sir Moses proceeded to Constantinople to obtain from the Sultan a confirmation of the advantages he had secured from Mehemet Ali. The deputation was kindly received. The Sultan promised that the Jews should always have his protection and equal advantages with his other subjects. "I know, gentlemen," said he, "how to appreciate the pure philanthropy that has led you to this capital."

While in Constantinople, Sir Moses visited the Jewish schools. The children were taught Hebrew; but most of them were unacquainted with Turkish, which prevented them, in many cases, from obtaining employment. Sir Moses persuaded the heads of the congregations to have Turkish also taught in all their schools. In like manner Muhammadans in India greatly injured their prospects in life by neglecting the study of English and the Vernaculars in their schools. A wiser course is now being gradually adopted.

There were great rejoicings among the Jews on the return of Sir Moses. They saw that not merely a momentary success over their enemies had been gained, but that they had permanently reached a higher position, socially and politically. A Day of Thanksgiving to the Almighty was fixed, and a splendid silver testimonial was presented to Sir Moses. The mission was costly, but Sir Moses contributed £2200 towards the expense.

To encourage industry among the Jews in Palestine, Sir Moses sent a printing press to Jerusalem, and caused the establishment of a large linen factory, having first brought three native Jews to England and having them practically instructed in weaving. Other trades were also helped, oxen and agricultural implements were sent to several parts of the country. In Jerusalem he founded a dispensary, and sent out a medical man to superintend it. He raised a fund to relieve the sufferers from a fire which had destroyed the Jewish quarter at Smyrna. The next year he memorialised the Emperor of Morocco on the condition of his Jewish subjects.

In 1846 his co-religionists asked him to proceed to Russia on a mission to the Czar Nicholas. Three years previously he had issued an *ukase*, ordering all Jews settled within 35 miles of the German and Austrian frontier, to remove into the interior. The reason assigned was that some Jews had been concerned in smuggling, or in passing goods without paying duty. The *ukase* was ruin to many Jews. They first tried to get some of the European

Governments in move on their behalf. As this was unsuccessful, Sir Moses agreed to go to St Petersburg. After special prayers for their success had been offered up in every English synagogue, Sir Moses and Lady Montefiore left for Russia. They met with a flattering reception. The Czar's own carriages were sent for their use, and they were to consider themselves as his personal guests. In an interview, the Czar assured Sir Moses that he was most desirous of improving the position of Jews in Russia, and asked him, before returning to England, to visit the Russian towns where most Jews were congregated, and give them good advice. Acting upon the Emperor's suggestion, he used the Government post-horses, and the Government letters to provincial officers secured their respectful attention. The ukase was suspended, and the Jews were given the right to acquire land.

On returning to England, Sir Moses again met with an enthusiastic reception. Members of the Royal family attended festivities in his honour, and the Queen changed his knighthood into a baronetcy.

In 1849 he again visited Palestine. Cholera had broken out at Tiberias. Sir Moses tried to raise a fund for the relief of the people, but as this failed, he went with his wife to Jerusalem and distributed over £5000 of his own money among the necessitous, without regard to their religious beliefs.

The Russian war of 1854 and 1855 prevented the Jews in that country from sending their usual contributions to the Jews in Palestine. In addition, for several years the crops had failed, and cholera broke out. A relief fund was more successful this time, amounting to £20,000. A wealthy Jew who died in America left Sir Moses a sum equal to a lakh of rupees to be applied as he thought fit for the benefit of the Jews in Palestine. Sir Moses and his wife again set out for that country. When passing through Constantinople he obtained from the Sultan an order enabling him to purchase land in Palestine, which was done at several places. At Jerusalem the foundations of a hospital were laid.

Almshouses were planned, a girls' school and an industrial school were opened, and various other steps were taken for the good of the community

In 1844, Mr David Salomons offered himself as a candidate for the office of Alderman in London, somewhat like that of Municipal Commissioner. Though elected he could not act from his inability to take the oath, "on the true faith of a Christian" Next year Sir Moses, as Chairman of the Board of Jewish Deputies, moved, "that the time is now fitting for a recommencement of the agitation for Jewish emancipation" He and his nephew Baron Rothschild waited on Sir Robert Peel, the Prime Minister, to impress upon him the need of legislation on the subject A bill was passed, but it went no farther than the admission of Jews to Municipal offices This was a disappointment, but it was received with thanks as an instalment

In 1846, Lord John Russell became Prime Minister In May, Baron Rothschild was elected one of the members for London, but owing to the oath he was prevented from taking his seat Lord John afterwards moved in the Commons "That this House resolve itself into a Committee on the removal of civil and religious disabilities affecting Her Majesty's Jewish subjects" Sir Robert Peel at first opposed the bill, but he afterwards made an eloquent speech in its favour, stating that the missions of Sir Moses would have been more persuasive if he could "*have announced the fact that every ancient prejudice against the Jews had been extinguished here, and that the Jew was on a perfect equality as to civil rights, with his Christian fellow-citizens.*"

The Bill passed the Commons, but was thrown out by the Lords Next year the Bill met with a similar fate In 1851, Sir David Salomons had been elected member of Parliament for Greenwich and had voted, having omitted the words "on the true faith of a Christian," when taking the oath. For this he was fined £500, and had to retire Ten years elapsed before the Jewish Disabilities Removal Bill became an Act Such is the usual case with reforms

The victory is not gained till, it may be, after a long struggle.

Only a few months after their golden wedding, denoting 50 years of married life, Lady Montefiore died. On the Jewish New Year's Eve in 1862, after exchanging blessings with her husband, she fell into her last sleep. Sir Moses said of her "The little good that I have accomplished, or rather that I intended to accomplish, I am indebted for to my never-to-be-forgotten wife, whose enthusiasm for everything that is noble and whose religiousness sustained me in my career."

She was buried near the synagogue at Ramsgate by the seaside. Sir Moses afterwards erected over the grave a white-domed monument, a copy of the supposed tomb of Rachel, on the road between Jerusalem and Jericho. Her memory is also perpetuated by a Hebrew College at Ramsgate, by Lady Judith scholarships, and by a Convalescent Home near London.

The death of the Sultan Abdul Medjid led to a fear lest his successor should revoke the firman given to Sir Moses on behalf of the Jews. Sir Moses made another visit to Constantinople when the new Sultan, Abdul Aziz, assured him that his Jewish subjects should continue to enjoy equal rights and privileges with their Turkish fellows.

About the end of 1863, a request for his help came from Morocco through the Jews in Gibraltar. A Spaniard died suddenly on the west coast of Morocco. The authorities did not wish a Moor to be accused, as the Spanish Government might take up the case. The dead man had a Jewish servant, whom they accused of poisoning his master. His denials were of no avail. He was tortured till he said he had given the poison, and accused several other persons who were mentioned to him. When released from torture, he again declared his innocence, but he was executed along with one of the persons he had named.

All this was sufficient to give rise to one of the popular outbursts against the Jews, so the Morocco Jews appealed to their Gibraltar brethren, who, in turn, addressed Sir Moses.

The Jews in Morocco were without any legal protection, and were consequently subject to frequent outrage; the authorities were unwilling to set free the prisoners in this case, although there could be no doubts of their innocence. Sir Moses went to the Foreign Office, and a telegraphic message was at once sent to the English ambassador in Morocco to use all his influence in favour of the Jews. Sir Moses himself undertook a mission to the Sultan of Morocco to obtain some improvement in the position of his Jewish subjects.

In Morocco Sir Moses was received with enthusiasm by the Jews, and was soon visited by deputations from the principal Moorish towns. The remaining prisoners in the case above mentioned were set free, and when Sir Moses reached Morocco, he was received as a guest of the Sultan, and had a palace allotted to him for lodging. At a darbar, the Sultan expressed great pleasure in seeing one at his court whose name was so well known to him. Sir Moses presented his memorial on behalf of the Jewish and Christian subjects of the Moorish Empire, and in a few days an edict was issued commanding that, in future, Jews, Christians, and Muhammadans should be treated with equal justice. After paying a farewell visit to the Sultan, Sir Moses returned home.

It may be mentioned that the promises made by the Sultans of Turkey and Morocco were often disregarded by their officers, and Jews were treated as before. Still, some good was done.

In 1867 he was called upon to visit Roumania, in Eastern Europe, on behalf of the oppressed Jews, but on account of the strong feeling of the people against them, his mission was a failure. An attempt was made to assassinate Sir Moses, and a howling mob of 500 persons assembled under his windows. He opened his window and looked out, saying, "Here I am, let them fire if they like, I came to this place in the cause of justice and humanity."

The people stared at him, raised their cries again and again, but at last withdrew without molesting him. Some

wealthy Jews then called upon him, and with tears in their eyes cried "Oh, we shall all be massacred!" "What," said Sir Moses, "are you afraid? Have you no trust in Him who is the mighty Protector of those who suffer unjustly? I shall order an open carriage, and take a drive through all the public streets" And he did so



Montefiore in his old Age

In 1871 he opened a subscription for the relief of the famine among the Jews of Persia, and nearly £18,000 was distributed. The following year he went to St. Petersburg to present an address of congratulation to the Emperor Alexander II. He was received with great cordiality, and he was glad to find that the condition of the Jews had been much improved since his first visit

In 1874 he was again re-elected President of the Jewish Board of Deputies, but being in his 90th year he declined the honour. A testimonial of over £12,000 was raised in consideration of his public services. At his request this was devoted to the improvement of the condition of the Jews in Palestine. He wished a number of houses to be built, each having in front a plot of ground large enough to cultivate olive trees, the vine, and necessary vegetables, so as to give the occupiers a taste for agriculture.

In 1875, in his 91st year, Sir Moses made his seventh and last journey to Palestine. He afterwards lived at Ramsgate in great retirement, though still taking a warm interest in the events of the world, especially those affecting his own race.

The entry of Sir Moses upon his hundredth year was an occasion of great rejoicing in the Hebrew world, but men of all creeds and nationalities combined to do him honour. Over 900 telegrams and 1,500 letters of congratulation were received. A message from the Queen was, "I congratulate you sincerely on your entering into your hundredth year of a useful and honourable life, Victoria." A similar message came from the Prince of Wales. The following is part of an address presented to him.—

"Armed only with prayer to the Omnipotent Father in Heaven, and with faith in the instincts He implants in His children's hearts, Thou hast stood fearlessly before the Kings and rulers of many nations, and hast pleaded the cause of the down-trodden and oppressed. In the divine might of truth and love, thou 'hast had power with God and with men, and hast prevailed.' Therefore on this thy 100th birthday, do the peoples greet thee, a benefactor of men. Thine own race doth venerate thee, a Moses in deed as in name, Jerusalem, the beautiful city, lifts up her head in praise, the English nation rejoiceth in thee as a noble citizen, and writeth thy title in her page of history, Victoria, our Queen, delighteth to honour thee as an apostle of freedom, and the poor and afflicted, whom God calls His friends, stand before Him as thy friends, for they have ever been, whether Jews or Gentiles, the members of thy household and partakers of thy bread. May thy good

example prove a bright beacon to many who sail after thee in the voyage of life! May it elevate humanity, and help to knit the nations in the bonds of justice and peace!"

It was said of Sir Moses, "even the Bedonin of the desert, the camel-driver in Egypt, the water-carrier who fills his goat-skin at the pool of Gihon—all mention with respect the name of the good, the great-hearted Jew of *Franqistan*."

An address presented to him by the people of Ramsgate on the completion of his hundredth year contained the following: "Now that the day of more active work is past, we would remind you in the words of England's greatest epic poet, 'They also serve who only stand and wait.' May you thus wait and serve, honoured, respected, and beloved by your fellow-men, till the King shall say, 'Come up hither'."

At the reference to Milton's line, Sir Moses held up his right hand as token of assent, and at the words 'the King' he bowed his aged head reverently upon his breast. In trembling tones he replied, "My kind friends, it would indeed be a blessing to me if I had the strength to utter the words which are burning in my heart. I am thankful it has pleased the Almighty in His great mercy to allow me to attain to this age."

Sir Moses was so weak that he was forbidden to stand during the interview, and in 1885 he slept with his fathers, aged 101.



JOSEPH LIVESEY

THE TEMPERANCE REFORMER.

The ancestors of the Aryan Hindus and of most European nations once lived together in the highlands of Asia. Both were much given to the use of strong drink. The songs of the Vedas, composed when the Aryan Hindus entered India, are full of references to the intoxicating Soma beer. Indra is invited to drink it like a thirsty stag. Nearly one whole Mandala of the Rig-Veda is given to the

praise of the Soma and its uses. The Anglo-Saxons were so fond of war and of strong drink, that the joys of their imaginary heaven consisted in fighting all day, and drinking beer at night from the skulls of their enemies.

Largely through the influence of Buddhism, the use of strong drink was given up by most of the people of India, though there are still some who use it. In Britain, drunkenness remains the national curse, the source of most of the crime and misery found in the country. It is cause of thankfulness that, of late years, men have been raised up who are zealously seeking to bring about a reform in this respect. One of the earliest was Joseph Livesey, commonly known as "The Father of Teetotalism." A short sketch will now be given of his life.

Joseph Livesey was born in 1794, in a village near Preston, in England. His father was a poor weaver. He had a brother and sister who died early, and his parents soon followed. At the age of 7, little Joseph was without father, mother, brother, or sister. An old woman who kept a school was his only teacher.

The orphan boy was taken to the home of his grandfather, who started cotton manufacture. Young as he was, Joseph helped as much as he could in the business. It was a failure, as neither the old man nor his son had sufficient knowledge. Weaving was next tried. As they were too poor to keep a servant, Joseph had to attend to house duties, as cleaning, cooking, &c. He never regretted this. He says, "In the event of any reverse, I have always felt that I was prepared to live where others would be beset with difficulties, and perhaps starve."

As soon as he was able, he had to take his place at a weaver's loom, and for seven years he toiled away in a corner of the damp cellar which was their only workshop. This produced rheumatism that became his life's torment. When he was placed on piece work, he was able to save a little extra for himself. By this means he purchased a few books. So great was his love of study that he would often sit up at night after his grandfather and uncle had

retired to rest. He was not allowed any candle; but, with his head close to the fire, he pored over his books. He seldom took a meal without having a book open before him. He also placed a book on the loom, while at work. Head, hands, and feet were all busy at the same time.

At that time ignorance and vice seem to have been almost universal. Drunkenness was everywhere. When the church clock was at a stand-still for want of winding up on a morning, as was often the case, the remark was made, "The clerk was drunk again last night."

When about 16 years of age, Livesey became acquainted with a family of earnest Christians, called Portlock. After a time he began to accompany them to chapel. He thus describes the change which followed. "All the fervency of youth and the zeal of a new convert were added to a deep conviction of the importance of religion. With what delight did I use to go, in my clogs (shoes with wooden soles) to Preston to the evening prayer meeting! I have still in my possession Watts' hymn book which I bought at the time. On the inside is written Joseph Livesey's Book, 1811. On a blank leaf is the following. 'Is any merry, let him sing psalms, James v. 13,' and at the end is the verse,—

"Hope is my helmet, Faith my shield,
Thy Word, my God, the sword I wield,
With sacred truth my loins are girt,
And holy zeal inspires my heart"

During the seventy years which followed, the above words express the spirit of Livesey.

When he was 21 years of age, he married. Working as a weaver with the hand, his income was very small, food was dear, and his health was affected. The doctor said that he ought to live better, that a little bread and cheese in the forenoon would be of great service. Cheese was then sold at about 5 annas a pound, but he heard that if he bought a whole one it would be only about 3½ annas. Livesey thought it would be a good thing to buy one and get his neighbours to share it with him. After all had been

sold he found that he had made a profit equal to 12 annas—more than he could have made by weaving. This made him turn cheesemonger.

Livesey made a present of his loom to a poor neighbour. Years afterwards he repurchased it, and had a writing table made from the materials, saying, "When I am in my grave, may this remind my children that their father was a poor man, and that of all the duties incumbent upon them, they should never forget the poor!"

Every Monday Livesey went to Bolton, a town 20 miles off, to attend the market to sell cheese. As there were then no railways, he had to walk the whole distance. By and by he saved enough to purchase a pony. Business prospered, and at last, he became, comparatively, a rich man.

The future years of Livesey's life were largely spent in doing good. He used to say, "Christ's life was a continual act of blessing. He went about doing good, and if we profess to be His followers we ought to copy His example."

Livesey loved flowers, he loved birds and horses and all the dumb creatures around him. Especially he loved his fellow-men, and the poorer and the more degraded, the deeper was his love. Little children were drawn to him, and he ever showed himself their friend. For some years he used to carry, in his pocket, cards with this inscription, "To promote cleanliness and decency, Mr Livesey will pay any hair-dresser one penny who cuts the hair of this poor boy," and wherever he met a child with unkempt hair he would give him one of these cards.

He spent a great deal of time in visiting the poor. He sought to do good to their bodies as well as their souls. The sleeping arrangements of many of them were very wretched. He persuaded the wives to empty their old beds and wash their coverings, and he provided a supply of chaff to fill them. On one occasion he met with a poor man lying on damp straw, covered with sores. He went home, and brought in a carriage his own feather bed, with the necessary clothes, and gave it to the sufferer. The work so grew that a society was formed called "The Bed-

ding Charity," by which thousands of clean beds were provided for the poor.

In England, where the weather is much colder than in India, coal is required. It used to be sold to the poor in bags, said to contain 112 pounds, but sometimes only 90 to 100. Livesey got cart-loads of coal sent to the quarters where the very poor lived, and had the coal weighed before it was delivered.

Livesey arranged for cheap trips to the seaside by railway for the very poor. It was sometimes called the "Buttermilk Trip," because for a number of years, buttermilk formed an important part of the refreshments provided.

During the American war, when cotton could not be grown, thousands of people in Preston were thrown out of employ for two or three years. Livesey called a public meeting to devise means to assist them. A large sum was raised, and upwards of 5 million tickets were given out for food, coals, clothing, &c. At one time 40,000 persons were assisted.

As a Municipal Commissioner, Livesey used his influence to improve Preston by the removal of unhealthy houses, the straightening of streets, the promoting of play-grounds and parks, the providing of seats for the weak and weary, the opening of drinking fountains for men and beasts.

In 1828 Livesey wrote a circular inviting several townsmen to meet him to consider the desirability of forming an institute for the instruction of workmen in the evening. Only six persons met with one little candle to give them light, but they were in earnest, and an Institution was commenced, which is now one of the most useful in the town, its library containing many thousand standard works.

Sunday schools always had a warm place on Livesey's heart. Shortly after his marriage, he opened an adult Sunday School in his house, he taking the male scholars, and his wife the females. The house proving too small to contain the scholars, he took a large room and met them there. In those days newspapers cost about 5 annas each, which made it difficult for working men to see them. Livesey

opened his room "for a general reading room," at a low charge. The success of this was so great, that he opened six other reading rooms in various parts of the town.

Livesey early felt the value of the press. Before he was 21, he had written many letters to the local newspapers. Sometimes he wrote appeals condemning common vices, which he had printed and pasted on walls. From placards he went to pamphlets, one of the earliest of which was directed against drunkenness, and was entitled, "Besetting Sin." In 1825 he published "An Address to the Poorest Classes," which contained advice on almost every topic connected with domestic management. In 1831 he commenced *The Moral Reformer*, a monthly magazine, which was among the earliest periodicals, if not the very first, to advocate total abstinence from intoxicating liquors. He long wished to found an ordinary newspaper, and in 1844 his ambition was realized. In that year he commenced *The Preston Guardian*, which became, in course of time, a valuable property, and is now one of the leading newspapers in the country. All this was done amid the toils of business.

Livesey is chiefly known as one of the earliest and most zealous temperance reformers in England. In his Sunday School work and as a lay preacher he found the curse of drink a sore hindrance. In the year 1826 good men in the United States banded together to check the drinking of spirits, and in 1829 the movement commenced in some parts of Britain. Societies were formed, the members of which pledged themselves to abstinence from spirituous liquors; but wine and beer were allowed to be used moderately. Some thought that *all* intoxicating liquors should be given up. In 1832 a friend, called John King, was passing Livesey's shop and he invited him to come in. Livesey asked him if he would sign a pledge of *total* abstinence, to which he consented. Livesey wrote out a pledge and said to King, "Thee sign it first." He did so, and Livesey next signed it. A few days afterwards at a special meeting in the Temperance Hall the subject was discussed, but only seven persons could be induced to sign the following pledge

"We agree to abstain from all liquors of an intoxicating quality, whether Ale, Porter, Wine, or Ardent Spirits, except as Medicines"

One of the earliest to join was a fish-hawker, named Richard Turner. One evening he went into a school-room where a temperance meeting was being held, and before he left he signed the pledge of total abstinence. Being zealous and a ready speaker, Turner went about for several years, giving addresses on the subject. In 1832 he deprecated the practice of drinking beer, &c, in moderation and enjoinedⁿ that of abstinence. He said that we should be "te-te-tee-total." The word *Teetotal* was then adopted, which has since gone throughout the world. It denotes abstinence from all kinds of intoxicating drinks, in opposition to moderation in their use.

Livesey lectured on temperance in many of the towns of Britain. To the last a great part of his time was spent in preparing and despatching tracts and papers bearing on his favourite subject. Every visitor went away with an abundant supply of them, and an earnest exhortation to promote the cause.

"The evening of his life was long and peaceful. His diligence in business had secured for him an abundant competency. His children were around him, and ministered to him with reverent devotion. His birthdays brought him congratulatory addresses from all parts of the kingdom, while special honour was done him by his fellow-citizens. His residence faced the beautiful valley of the river Ribble, and thus when unable to leave his room, he could gaze on the beauties he had loved so long and so well. During the autumn of 1884 there were symptoms that his end was approaching, but as the death dew gathered on his brow, all was calmness and peace. When the end came, he faintly whispered "Glory, glory," and he was not, for God took him. Having served his generation by the will of God he fell asleep. September 2nd, 1884,"* in the 91st year of his age.

There has been a great improvement with regard to drinking habits among the educated classes in England. Much drunkenness still exists among the lower orders, but vigorous efforts are being made to promote temperance among them.

When English began to be studied in India, some young men thought that they must imitate English habits as well as learn the language. Among other things it was considered a mark of manliness and a proof of advance in civilization to use intoxicating drinks. And the liquor generally selected was brandy, the strongest spirit. The multiplication of liquor shops was another cause of the spread of drunkenness in India.

Some young men give up Indian virtues and acquire only European vices. The proper course is to retain whatever is good in old habits; to add whatever is commendable in Europeans, but to avoid whatever is wrong. Of all European vices, none is more dangerous and destructive than drunkenness. Through it numbers in India have been reduced to beggary, and some of the brightest intellects have been brought to an early grave.

The most effectual method of checking intemperance is to set the example of total abstinence. The readers should promote the establishment of Societies with this object in view, and become members of them.

Another remedy is to seek the reduction of the number of places where intoxicating drink is sold. In some parts of America they are entirely forbidden. What is called "Local Option" is advocated by some good men in England. It means that where a majority of the people of a place are opposed to the establishment of liquor shops, they are not to be allowed. The principle should be conceded in India as a part of "self-government." Meanwhile, the friends of temperance in all parts of India should present memorials to Government asking for the abolition of liquor shops. Municipal Commissioners should use all their influence in this direction.



THE EARL OF SHAFTESBURY

THE FRIEND OF THE POOR

Some of the philanthropists already described were men of humble position. The subject of the present sketch belong to one of the noble families of England. The earldom was created in 1672. The first Earl is noted as the originator of what is called the *Habeas Corpus* Act (you may have the body). Formerly persons might be thrown into prison and kept there without knowing the crime of which they were accused. By this Act any prisoner can claim to be taken before a judge, and know what is the charge against him.

The seventh Earl of Shaftesbury was born in London in 1801. When a child he owed much to the housekeeper, who had been his mother's maid before her marriage. He says, "She was an affectionate pious woman. She taught me many things, directing my thoughts to the highest subjects, and I can even now call to my mind many sentences of prayer she made me repeat at her knees. To her I trace, under God, my first impressions." Even Ayahs may do much for the good of the children under their care.

In those days children were brought up with much more severity than at present. The parents of the future Earl thought that to render a child obedient, it should be in constant fear of its father and mother.

At seven he was sent to a large school, where he remained five years. He says, "Nothing could have surpassed its filth, bullying, neglect, and hard treatment of every sort; nor had it in any respect any one compensating advantage, except, perhaps, it may have given me an early horror of oppression and cruelty."

When 12 years of age he was sent for three years to the great public School at Harrow, where he lived in the house of the Head Master. Things here were very different; but on the whole he learned little. "But that," he says, "was my own fault. Though I obtained some prizes, I was, on

the whole, idle and fond of amusements, and I neglected most opportunities of acquiring knowledge."

The next two years were spent in the country, during which he seldom opened a book. Horses and dogs were his chief pleasures.

In 1819 he was sent to Christ Church, Oxford. The first question of his tutor was, "Do you intend to take a degree?" He answered, "I cannot say, but I will try." He did try, and in 1822 he took a first class in Classics. He took his M. A. in 1832, and in 1841 was created D. C. L.

The eldest son has his father's second title. The future Earl was therefore called Lord Ashley, and under that name he entered Parliament at the age of 25. The support he gave to Government was general, and not constant. He opposed Government measures if he thought they were wrong.

Under the Duke of Wellington's Government he was appointed a member of the Board of Control over the East India Company. He thus acquired some knowledge of Indian matters, and his great interest in India which never abated. His first act was to denounce widow burning then prevalent, "as an outrageous cruelty and wrong." He sought the improvement of agriculture throughout India; took up the question of the salt tax, and laid plans which, if carried out, would have done much for the good of the country.

Lord Ashley was not ambitious as a young man, and he coveted neither place nor power. He was singularly modest and self-diffident. He wrote, "as for praises, they make me unhappy, the time will come and that right soon, when I shall be found not only wanting, but contemptible in abilities."

His first great speech in Parliament was in behalf of lunatics. That speech sounded the key-note of his whole parliamentary career. He stood forth as the friend of the friendless, the helper of the oppressed, and from that day forward his whole life was devoted to the great interests of suffering humanity. He visited the houses in which

lunatics were kept in many parts of London and the country, and saw the filthy condition, the misery and degradation of the inmates. He saw for himself that the lunatics were sometimes chained to their beds, and left from Saturday afternoon to Monday without attendance, and with only bread and water within their reach. The violent and the quiet, the clean and the filthy, were shut up together in foul and disgusting cells, damp, and dark. Persons who wished to get the property of others sometimes got them shut up as lunatics although they were sane. Lord Ashley was so shocked by *what he saw*, that he vowed he would never stop pleading the cause of these poor creatures till either death silenced him or the laws were amended. And he kept his vow.

Through Lord Ashley's efforts, a great improvement took place. The lunacy laws were reformed, the public asylums for lunatics were placed on a better footing, private asylums had to be licensed, and no person could be received into them without a written order from the person sending him and the medical certificate of two physicians. Wise and kind treatment has been substituted for brute force, terror, and cruelty. To secure the carrying out of the new laws, a Board of Commissioners was appointed, of which Lord Ashley was an unpaid member for 54 years.

In 1830, when 29 years of age, Lord Ashley married Emily, daughter of Earl Cowper. It was in every respect a happy union, and for 42 years he found in her he said, "A wife as good, as true, and as deeply beloved as God ever gave to man." Lord Ashley was soon afterwards asked to take up the cause in Parliament of the children employed in factories. He knew that it would be a long and severe struggle, so he laid it before his wife, painted in dark colours all the sacrifice it meant, weighed the burden it would place on her young shoulders and waited for her decision. "It is your duty," she said, "and the consequences we must leave go forward and to Victory!"

Until last century in England, spinning and weaving were done by hand. A spinning wheel was found in almost

every cottage When machinery worked by steam began to be employed, large buildings were erected, with hundreds of work people. It was found that young boys and girls could work in factories Paupers of this class were sent in great numbers, but they rapidly died off under the merciless treatment they received Sometimes the same beds were occupied by two sets of children, they being compelled to work in relays both night and day.

Some efforts had been made before Lord Ashley took up the cause, but they failed through the want of Inspectors to see that they were carried out

Lord Ashley's rule was to see everything with his own eyes He examined the cotton factories, the machinery, the homes, and saw the workers and their work in all its details He waited at the factory gates to see the children come out. The proofs of long and cruel toil were remarkable. The cripples and distorted forms might be reckoned by hundreds A member of Parliament said that when a boy he had worked 12 or 14 hours a day in a factory

The following extracts are from a speech, proposing that the hours of labour should be limited to ten daily

"We owe to the poor of our land a weighty debt We call them improvident and immoral, and many of them are so; but that improvidence and immorality are the results, in a great measure, of our neglect and not a little of our example We owe them too, the debt of kinder language and more frequent intercourse.

"We ask but a slight relaxation of toil, a time to live and a time to die; a time for those comforts that sweeten life, and for those duties that adorn it, and, therefore, with a fervent prayer to Almighty God that it may please Him to turn the hearts of all who hear me to thoughts of justice and mercy, I now fully commit the issue to the judgment and the humanity of Parliament "

As might be expected, the bill introduced in 1833 met with great opposition from the mill-owners. The first and important clause having been rejected, Lord Ashley threw

the whole into the hands of the Ministers. Though the measure fell short of what he desired, it contained some useful provisions, and established for the first time the great principle that labour and education should be combined. With the exception of silk and lace mills, children under nine were not to be employed in factories at all, while the labour of those under 13 was to be limited to 8 hours a day. The employers of the children were required to give them not less than 2 hours' schooling every week.

From the want of inspectors the above rules were not carried out. In 1838, Lord Ashley, in consequence of what he called "official negligencies and delays, actively resumed the question."

Lord Ashley showed in the House of Commons, that of 354,684 persons employed in mills more than half were females; some of the children had to travel from 20 to 30 miles a day in their work; in Manchester half the population died under three years of age. The compulsory restriction of labour to 10 hours a day was now acknowledged to be a necessity.

Lord Ashley was often found fault with because he took up only the condition of those employed in factories, omitting other trades that equally required protection. To that he replied, "Give me time, I cannot do everything at once." In 1840, having a little leisure, he moved for a Commission to inquire into the state of all children and young persons unprotected by the Factory Acts. Lord Dalhousie, then Mr. Fox Maule, was Under Secretary of State. He approved the Commission and considered it necessary that a full statement should be made on which to found it. It was late in the session and when Lord Ashley made his speech, there were only the speaker, Mr. Fox Maule, Mr. Ewart, and himself. Indians justly complain that so few members are present when their country is considered in Parliament, but such is also sometimes the case where home questions are involved.

Lord Ashley made his speech "with feelings somewhat akin to despair." In the manufacture of tobacco it was

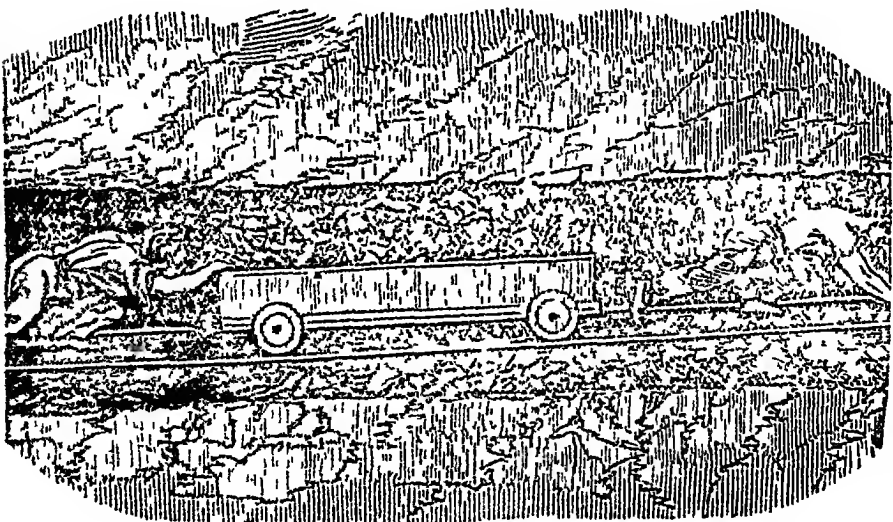
shown that children as young as 7 years were confined in an offensive atmosphere for 12 or more hours a day. The assistants in carpet weaving of 11 years of age were often called up at 3 or 4 o'clock in the morning, and kept on for 16 or 18 hours. In calico-printing a great deal of night work was customary, so that in the depths of winter, mothers might be seen at midnight taking their weeping children to the works. In 1841 Lord Ashley visited the manufacturing districts. He went over the hospitals, where he found wards filled with diseased knees, ankles, &c., attributed to "great heat, low diet, bad ventilation, and protracted toil."

In the struggle Lord Ashley had to meet with for a long time the opposition of Government as well as that of the mill-owners. In 1844, Sir Robert Peel threatened "to break up his administration unless the House of Commons rescinded the vote it had passed in favour of the Ten Hours Principle," and the vote was rescinded. In his second speech Lord Ashley said "It may not be given to me to pass over this Jordan (gain my object), other and better men have preceded me, and I entered into their labours; other and better men will follow me and enter into mine; but this consolation I shall ever continue to enjoy—that amid much injustice, and somewhat of calumny, we have at last lighted such a candle as, by God's blessing, shall never be put out."

A step was gained in 1844 when a Bill was passed limiting the labours of children between the ages of 8 and 13 to 6½ hours daily or 10 hours on alternate days, time being thus allowed for attending school. In 1847, the Ten Hours Bill became law, and in 1853 it was forbidden to employ young children at night. In 1878, Lord Shaftesbury paid a hearty tribute of thanks to Sir Richard Cross (now Viscount Cross) for the industry with which he had reduced 45 Acts extending over fifty years, to one lucid and harmonious whole. "Half a century of agitation was thus closed, by God's blessing, with satisfaction and honour to both parties." In 1835, out of every ten persons engaged in factory labour

seven could neither read nor write, in 1874 out of every ten person seven had a tolerable education.

England raises more coal from its mines than any other country in the world. The Royal Commission appointed in 1840 collected information which was appalling. Children of both sexes, of 5 years of age and upwards, were employed in coal mines like beasts of burden, sometimes working 14 hours a day. The wages are so low that only little boys can work in them. Children had to draw loads in harness like common cattle. A girdle was bound round the waist to which was attached a chain which passed under the legs and was attached to the cart. The child was obliged to pass on all fours, through small and wet passages. In some parts the coal bearers of the pits were always girls and women, their ages varying from 7 to 21 years. On account of the heat, all were insufficiently clothed, some of the men wore no clothing at all. In 1842 Lord Ashley brought in a bill prohibiting the employment of females and of lads under 14 years of age in collieries. A great improvement thus took place in the condition of the large mining population



Boys in coal pits.

The London poor also received a large share of Lord Ashley's time and labour. While seeking to better the condition of the child-slaves in mines, he heard of the Ragged School movement in London, and soon became its leader. He went about the city itself, visiting its back streets and lanes, some so long and narrow that air and sunshine were unknown. Many of the rooms were damp, dark and dirty, while the air was foul—some were entirely destitute of furniture; a large proportion of the occupants lay in rags on the floor. Children were sent out to sell matches or to beg. Many educated men in India are now asking for a representative Government, expecting that it will remove the poverty of country. England has had representative Government for centuries, but there are numbers sunk in the deepest wretchedness. What is the chief cause of this? Drunkenness and vice. The only way to raise a people effectually in every respect is to improve their moral condition.

Of 2,345 children taught in 15 Ragged Schools, 162 confessed that they had been in prison, 116 ran away from their homes, 250 lived by begging, 249 never slept in beds, 68 were the children of convicts, 306 were orphans. In 1846 Lord Ashley became President of the Ragged School Union, which office he held as long as he lived, and never missed one anniversary meeting. The children are received ragged and dirty, unfit to attend ordinary schools, but a gradual change takes place so that in course of time they do not differ much in appearance from others. They are taught reading, writing, arithmetic and the chief truths of Christianity. The great bulk of the teachers are voluntary, receiving no pay for their services. In 1883 Lord Shaftesbury could say "Did we not during the palmy days of the ragged schools pick up from the streets some 300,000 boys and girls, all of whom, if they had not been taken up, would have been found ere long among the dangerous classes? We picked them up, we trained them, we taught them to fear God and man, we sent them into trades, into domestic service and far off into the colonies. We have, by the blessing of

God, turned out 300,000 children as good and industrious citizens ”

At his beautiful country residence Lord Shaftesbury slept on a narrow iron bedstead, covered with a quilt of cloth cuttings made by boys at a ragged school. It was given to him as a horse-cloth, but he said, “ No, my lads, not for a horse-cloth, it shall cover me at night as long as I live ” He added, “ *I am comfortable under it, as I feel near to the poor boys* ”

Lord Ashley took an interest in every good movement. He sought to promote the health of the people. “ Good drainage, good ventilation, good and healthy houses, and an ample supply of good water, would, by their effects, abate the demands on private charity and the public rates, would go far to extinguish epidemics, and largely reduce fevers; would lessen mortality and increase the length of man’s working life. There would be fewer young widows, and fewer orphans ”

When the Public Health Act of 1848, which he advocated, created a Central Board of Health, Lord Ashley was appointed Chairman of the Board. In 1849 London suffered from a visitation of cholera, which resulted in the deaths of about 15,000 persons. During the whole of the anxious time when the pestilence was at its worst, and every one who could do so was flying from the danger, he remained in the midst of it, searching into every infected place and bringing to bear every known means for its removal. In his diary of September 9, 1849, he wrote “ London is emptied; cholera worse than ever, return of yesterday quite appalling, and yet manifest that we do not receive more than two-thirds of the truth. Have been mercifully preserved through this pestilence. Have not, I thank God, shrunk from the hour of duty in the midst of this city of the plague, and yet it has not approached either me or my dwelling ”

Although trusting in Providence for protection, he did not disregard any of the ordinary precautions, and much later in life there is an entry in his diary “ vaccinated for the fifth time ”

The houses of the poor in London were often very wretched. The lodging houses were crowded, old and young of both sexes being huddled together, they swarmed with vermin, and the worst forms of fever prevailed in them. In 1851 Lord Ashley brought in a bill for the registration and inspection of common lodging houses. He also presided at a meeting for the foundation of a Society which was established for the construction of model lodging houses. The object was to provide good and cheap houses for all descriptions of families. Great improvement has since taken place, though very much yet remains to be done.

In 1851 his father, the sixth Earl, died, and Lord Ashley succeeded to the title and the estates. On the day of his father's funeral he wrote "And now I bear a new name which I did not covet, and enter on a new career, which may God guide and sanctify. If I can by His grace make the new as favourably known as the old name, and attain under it but to the fringes of His honour, and the welfare of mankind, I shall indeed have much to be thankful for."

Lord Shaftesbury took an interest in every class of the community, however, poor and degraded. A large number of men, called costermongers, go about London hawking vegetables. They have small carts, drawn by donkeys which were often ill-used and badly fed. A missionary laboured among these men with great benefit. Lord Shaftesbury attended some of their meetings, and even joined a club which they had organised for their own advantage. To lead them to treat their donkeys' better, an annual show of them was held. The costermongers presented a fine donkey to Lord Shaftesbury and their wives gave him a patch-work quilt. The London flower girls presented him with a gold pencil-case.

Lord Shaftesbury received a letter, signed by 40 well-known London thieves, asking him to meet them in a lonely and distant part of the city at midnight. He agreed to go. At the place he found 450 with a missionary. All were avowed criminals, and 150 of them were burglars or house-

breakers Lord Shaftesbury prayed with the men, and exhorted them to abandon their lawless life. Many of them with tears agreed to accept his advice, and gladly consented to emigrate. Of the 450 thieves 400 were rescued from a life of crime. This was mainly through the missionary, but Lord Shaftesbury's appeal had a great influence.

As already mentioned, Lord Shaftesbury always wished to see for himself. "In London," he says, "I went into lodging-houses and thieves' haunts, and every filthy place. It gave me a power I could not otherwise have had. I could speak of things from actual experience, and I used often to hear things from the poor sufferers themselves which were invaluable to me. I got to know their habits of thought and action, and their actual wants. I sat and had tea, and talk with them hundreds of times."

Mr. Orsman often went with Lord Shaftesbury to the houses of the poor, where they sat by the bedsides of the sick, and by turns read the Word of God to them. Not unfrequently he would say, "Orsman, let us kneel down and pray!"

A little girl, called Tiny, while in an Industrial School, wrote to Lord Shaftesbury, asking him to give a bed to a new home just being established. He sent the following reply:—

February 11th, 1876

My dear small Tiny,—I must thank you for your nice letter, and say that, God willing, I will certainly come and see your new home, and you too, little woman. You ask me to give 'a bed' to the new home. To be sure I will. I will give two if you wish it, and they shall be called 'Tiny's petitions.' I am glad to see how well you write, and I shall be more glad to hear that you are a good girl, that you read your Bible, say your prayers, and love the blessed Lord Jesus Christ. May He ever be with you!

Your affectionate Friend,

SHAFTESBURY

The year before his death, when Lord Shaftesbury was giving away the prizes of the school, Tiny, now a big girl, was

present as an old scholar When she was introduced to him, although his voice at the time was weak, he broke out in a joyous tone heard over every part of the large tent, "What, Tiny, is it you, my dear? Tiny, I'm so glad to see you!"

Lord Shaftesbury was a warm friend of education Some wished to exclude religious teaching altogether from schools supported by Government In 1870 a great public meeting was held in London, with Lord Shaftesbury in the chair With great force he asserted the right of the people of a Christian country to religious teaching for their children He declared the Bible to be God's book, revealing the glad tidings of salvation, and called upon the men and women of England to rise and say with one heart and one soul —

"By all our hopes and all our fears, by the honour of the nation, by the safety of the people, by all that is holy and all that is true, by everything in time and everything in eternity, the children of Great Britain shall be brought up in the faith and fear, and nurture of the Lord"

Lord Shaftesbury took a warm interest in the British Foreign Bible Society and in Missionary Societies Many Europeans in India lost their lives during the Mutiny in 1857 and 1858 Christianity teaches us to return good for evil On the cross, Jesus Christ prayed for His murderers, "Father, forgive them, for they know not what they do" Some good men in England thought that the best memorial of the Mutiny would be to establish a Society for the good of India, called the Christian Vernacular Education Society Lord Shaftesbury was chosen President, and as long as he lived he took the chair at its annual meetings This little book, and many others, are published by this Society It has circulated millions of publications in 18 languages of India

In 1872 he suffered a severe double bereavement In October he lost his wife. In December his beloved daughter, Constance Emily, long a sufferer, died in the South of France. "Her joyful end," said her father of her, "was a rich example of her chosen text, 'To me to live is Christ, and to die is gain'"

Lord Shaftesbury lived to a good old age. In 1884, when 83 years of age, he was presented with the freedom of the city of London,—an honour limited as a rule to very distinguished men. He then said —

“If, by the grace of God, I have been able to achieve anything, it has been achieved, not by my own strength, but with the strength of a higher power.” A few months later he said, “If I may confess what prompted me to consecrate my life to God and my fellow creatures, it is this, ‘He (Jesus Christ) loved me and gave Himself for me’ I hear a voice within, saying, ‘What hast thou that thou hast not received?’”

“In early life I was passionately devoted to science, so much so, that I was almost disposed to pursue science to the exclusion of everything else. It passed away, and I betook myself to literature, hoping that I should not only equal, but that I should rival many in mental accomplishments. Other things were before me, and other things passed away, because, do what I would, I was called to another career, and now I find myself at the end of a long life, not a philosopher, not an author, but simply an old man who has endeavoured to do his duty in that state of life to which it has pleased God to call him.”

To the end he laboured, his heart tender as ever, and his plans just as numerous as at any other period of his life. His last days were spent at Folkestone, on the south coast of England, where he had gone for a change of air.

Free from distressing pain, with consciousness perfectly clear, surrounded by his sons and daughters whom he loved with an untold love, undisturbed by any fear of death, and in full assurance of hope, he calmly waited the end.

He asked his daughters and his servant—whichever happened to be present—to read to him portions of the Bible he named to them. Every morning he begged that the 23rd Psalm—that short cry of hope, beginning, ‘The Lord is my Shepherd. I shall not want’—might be read to him.

One of his sons had to return to Switzerland to tend a

loved one in her sickness Before he went away he knelt before his father at his bidding, to receive his parting blessing as the old patriarch laid his hand on his head His feelings were expressed in the words, "I am in the hands of God, the ever-blessed Jehovah, in His hands alone Yes, in His keeping, with Him alone" "I trust that I shall go down to the grave and rise again with the line written upon my heart, 'Jesus Christ and Him crucified'"

On the 1st October, 1885, his servant handed him something which he received with the words 'Thank you' These were his last words A few minutes later, fully conscious to the last moment, he passed away without a sigh or struggle

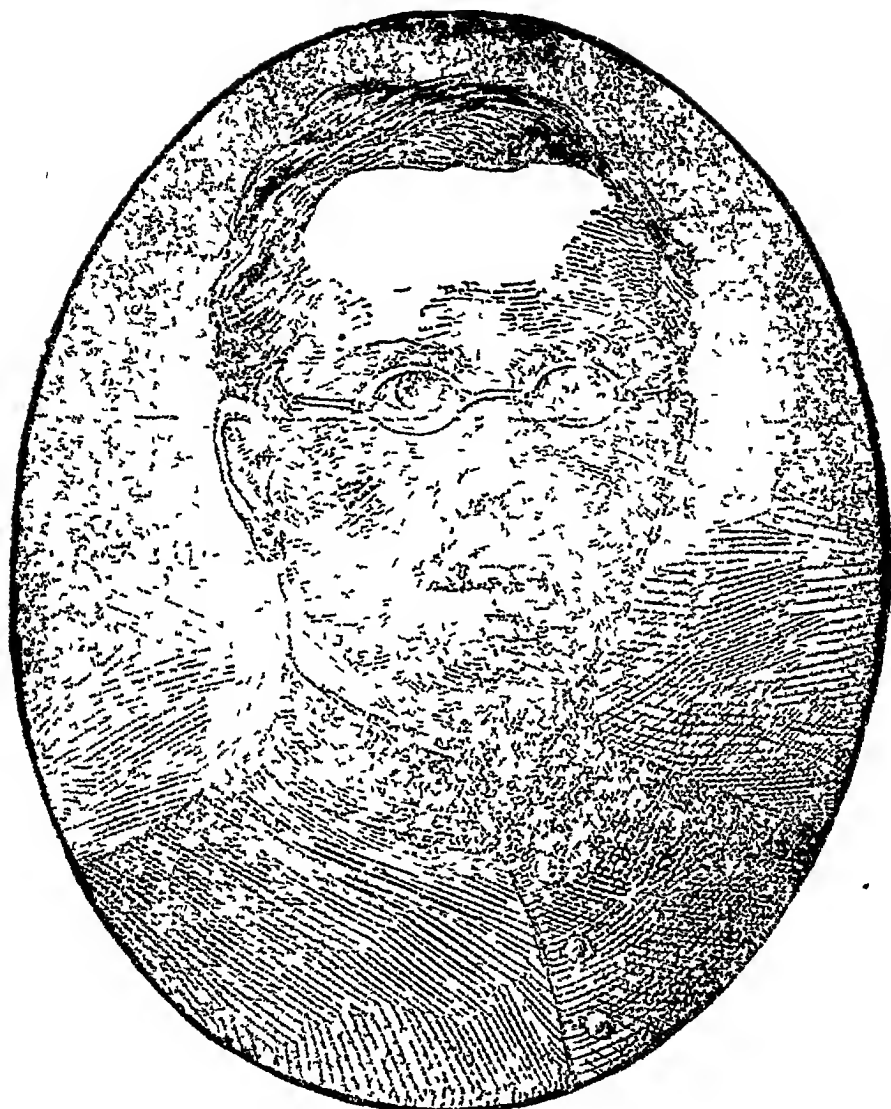
In the midst of the national mourning the wish was universal that he should be buried in Westminster Abbey, but in answer to his own dying request it was decided that his last resting place should be by the side of his wife "dear Emily," in the little village church near the ancestral home

A service was, however, held in Westminster Abbey, attended by members of the Royal family, and by many of the greatest and best men in England In the funeral procession were deputations from the Ragged Schools, and other charities in which Lord Shaftesbury had taken so warm an interest Each of them had a flag with words like these, "Naked and ye clothed Me," "A stranger and ye took Me in" On the coffin, among many others, was laid a wreath of flowers, a "Loving tribute from the Flower-girls of London"

The character of Lord Shaftesbury may best be described in the words of Scripture —

"When the ear heard him it blessed him, and when the eye saw him it gave witness to him, because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy He was eyes to the blind, and feet was he to the lame He was a father to the poor"

(See *Shaftesbury, His Life and Work* Partridge, 1s.)



FATHER DAMIEN

THE WORKER AMONG LEPERS.

Leprosy is one of the most loathsome diseases which afflict humanity. Spots first appear, afterwards changing

into sores The face becomes frightfully deformed and covered with boils, the eyebrows become bald, the eyelashes fall out, the lips become thick and shining, the ears swell, the nose is deformed, the joints of the toes ulcerate and fall off, and a very bad smell is given out by the body Life becomes a burden, and at last the victim dies from exhaustion or from the disease attacking a vital part

Leprosy has prevailed, more or less, in the warm countries of Asia and Africa from early times When Europeans, about seven centuries ago, went to the East to endeavour to recover Palestine from the Muhammadans, they brought back with them leprosy, which spread over Europe Nearly every large city had its house for lepers In course of time it disappeared.

In India there are at present about 130,000 lepers Government is now considering what can be done to check the disease In some parts of the country there are Asylums for lepers.

Christian Missionaries, in different countries, have sought to lessen the sufferings of lepers, but the following account is confined to what was done in the Hawaiian Islands, in the great Pacific Ocean The Hawaiian, or Sandwich, Islands, about half way between America and Australia, were first made known to Europeans by Captain Cook, about 120 years ago They were thrown up by volcanoes In general they are lofty There are two peaks about half the height of the Himalayas, the top of one of which is covered with perpetual snow Hawaii contains the largest volcano in the world It is 9 miles in circumference, and in the centre is a red sea of burning lava, which sometimes is thrown up to a great height, and rolls in rivers down the mountain sides The climate is temperate, and the islands have a good supply of rain In some parts the soil is poor, but there are fertile valleys The sugar-cane, plantain, cocoa-nut and other palms, grow luxuriantly When the islands were discovered, swine, dogs, and rats were the only quadrupeds When a horse was brought to the island,

it was called a "man-carrying pig." Sheep, cattle and horses are now numerous

The people are a fine race, with brown skins and handsome countenances. When discovered they had no written language, and their religion was as oppressive as the Hindu system of caste. It was death for a man to let his shadow fall upon a chief, or to stand if his name was mentioned in a song. No woman might eat fowl, cocoanut, or plantains—things offered to the idols. Death was the penalty. When the building of a temple was finished, some human beings were offered in sacrifice. People who became mad were stoned to death. Old people were often buried alive or left to perish.

In 1809 a boy, named Obookiah, from Hawaii, found his way to America. His father and mother had been killed in his presence, and his baby brother was taken from his back and slain with a spear, but he escaped. Good men in America were interested in Obookiah, and after ten years a band of Christian Missionaries left the United States to carry the Gospel to Hawaii. In course of time all the people became Christians. There is now not a single idol to be seen. The Government is somewhat like that of England, and nearly all the people can now read and write.

The spread of leprosy in the Islands attracted the attention of Government, and as the only efficient means of checking the disease, it was resolved to send all persons in whom it appeared to a small island, called Molokai. The island is low in the south, and gradually rises to the north, where the coast is precipitous. The sea breaks in surf along the shore, the spray sometimes rising to the height of 50 feet.

The lepers were at first greatly neglected. They had only small damp huts, they had scarcely enough clothing to cover their nakedness, water was scarce. Those who were not disabled passed their time in drinking and playing cards. They were also very immoral. Christian Missionaries, both Protestant and Roman Catholic, came to Molokai to live among the lepers and try to benefit them.

Some account will be given of one of them, Father Damien, a Roman Catholic priest

Joseph Damien was born in Belgium in 1841. His mother, a deeply religious woman, died in 1887 and his father 12 years earlier. On his 19th birthday his father took him to see his brother who was preparing for the priesthood, and he left him with him to dine, while he himself went on to the neighbouring town

Joseph had long been wishing to become a priest, and he thought this a good opportunity for taking the decisive step. When his father came back, he told him that he did not wish to go home, but to remain there for study. His father consented unwillingly, but as he was obliged to hurry to the conveyance which was to take him home, there was no time for demur. Afterwards, when all was settled, Joseph went home, and received his mother's approval and blessing.

His brother wished to go to the islands of the Pacific for Mission work, and all was arranged, but at last he was laid low with fever, and to his bitter disappointment, forbidden to go. Joseph asked his brother if it would be a comfort to him if he would go in his stead. Receiving an affirmative answer, Joseph wrote secretly to the Mission Office, offering himself, and begging that he might be sent, though his education was not yet finished. The students were not allowed to send out letters till they had been submitted to the Superior, but Joseph ventured to disobey.

One day, as he sat at his studies, the Superior came in, and said, with a look of tender reproach, "Oh, you impatient boy! You have written this letter, and you are to go."

Joseph jumped up and ran out and leaped for joy, so that the other students asked, "Is he crazy?"

Father Damien worked for some years in other islands in the Pacific, and went to Molokai in 1873, his heart being stirred by the report of the sufferings and darkness of the lepers. When he first put his foot on the island, he said to himself, "Now Joseph, this is your life-work."

In December, 1888, an Englishman, named Mr. Clifford, went to Molokai. During a visit to India he had taken

great interest in the lepers, and had been told of the benefit they got from gurjun oil, obtained from a tree which grows plentifully in the Andaman Islands. Having heard of the leper settlements in the island of Molokai, he went there with a supply of gurjun oil, and some presents for Father Damien.

When Father Damien went to Molokai in 1873, he was in excellent health. Ten years later symptoms of leprosy appeared. He first knew of it from not feeling pain when some scalding water fell on his foot. Still, he worked on with the same cheerful fortitude. He said that he would not be cured, if the price was that he must leave the island.

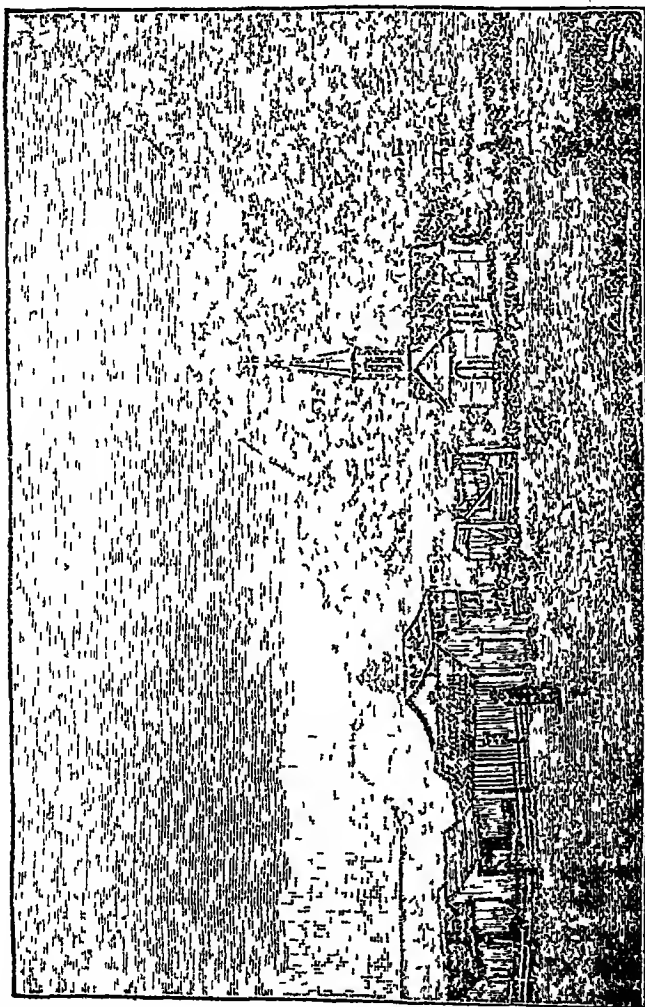
When Mr. Clifford saw Father Damien he was 48 years old. He was a thick-set, strongly built man, with black hair. His face, originally handsome, was now a good deal disfigured by leprosy. His forehead was swollen and ridged, the eyebrows were gone, the nose somewhat sunk, and the ears were greatly enlarged. His hands and body, also showed signs of the disease.

As a rule, the lepers do not suffer severe pain. The average length of life at Molokai is about four years, at the end of which the disease generally attacks some vital organ. They are well cared for. One sees them sitting chatting at their cottage doors, pounding the taro root to make their favourite food poi, or galloping on their little ponies—men and women alike astride. The total number of lepers is over a thousand.

Some of the boys have curious names, as The Rat-eater, The Window, The wandering Ghost, The first Nose, The white Bird, The tired Lizard, The great Kettle, Poor Pussy, &c

The friends of the lepers are allowed to visit them occasionally, which is a source of great comfort. Government has done all it could for the lepers. The Queen and her daughter have visited the island themselves, each person receives a good supply of food, there is a large general shop, and there are five churches

Some of the lepers sing very nicely When Mr. Clifford attended church, the harmonium was played by a leper lady, who had been a well-known musician at the capital



Father Damien's Church and House.

of the islands
ated sermon

Father Damien preached a long and ani-
In the afternoon he catechised the boys.

Father Damien was very thankful to Mr Clifford for his visit. He wrote in his Bible the words, "I was sick, and ye visited me." In a letter to Mr Clifford he wrote, "I try to make slowly my way of the Cross, and hope to be soon on top of my Golgotha." His last letter contained the following "During your long travelling road homeward, please do not forget the narrow road. We both have to walk carefully, so as to meet together at the home of our common and eternal Father."

Three weeks after writing these words, he took to his bed. He knew that death was not far off. The disease settled on his lungs, which caused him great difficulty in breathing. "God's will be done," he said, "He knows best. My work, with all its faults and failures, is in His hands, and before Easter I shall see my Saviour." Not long afterwards he quietly passed away. At his own request he was buried beneath the tree where he first found shelter when he came to the island. This took place in 1889.

The account of Father Damien excited so much attention in England that a meeting was held, at which the Prince of Wales presided, to consider what could be done for lepers. The work of Father Damien is carried on by others animated by the same spirit. English ladies have volunteered to come out to India to labour among its many lepers. Such are some of the fruits of true Christianity.

(*Father Damien*, by Edward Clifford, Macmillan.)

CONCLUDING REMARKS

The foregoing sketches have been printed chiefly with the hope that they may inspire some of the readers to pursue the same course. A few remarks may be made, showing what is necessary for this, and pointing out some of the channels of usefulness to which their energies may be directed.

The Animating Principle.—People may labour long and hard for the love of money or of praise. No money is to be gained in the cause of benevolence, but some make large gifts for the sake of praise. The Lord Jesus Christ said, "Take heed that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father which is in heaven." Some men will advocate social reform when it is popular, but will turn against it if it loses favour with those among whom they move. In public they may be for enlightened views, in private they may countenance the darkest superstitions.

A motive is wanted which will sustain a man in a course of action in spite of unpopularity, danger, and even the risk of death. What is that? Love to God and a sense of duty.

The men whose lives have been described, while they acknowledged God to be their Father in heaven, also felt that they had been disobedient children. The first duty of children in such a case is to seek forgiveness. But God is our King as well as our Father. We have broken His righteous laws and deserve punishment. A peculiarity of the Christian religion is that it alone has a Saviour, a Sin-bearer. While it holds most strongly that there is only one God, it teaches that He is triune, Father, Son, and Holy Spirit. The Son became incarnate that He might suffer and die in the room of sinners. Pardon is now offered to all who seek it in His name, accepting Him as their Saviour. The Father also sends the Holy Spirit to purify their hearts.

Extracts have been given from the diaries of several, showing how they sought pardon through Jesus Christ, and consecrated themselves to God's service, to be used in any way He thought best. Gratitude to the Saviour, a desire to walk in His footsteps, and love to their fellow-men, were their inspiring motives.

If the reader wishes to copy their example, let him begin with the confession to God, "Father, I have sinned, and am no more worthy to be called Thy son," and let

him seek forgiveness through God's appointed way. It would be well also for him solemnly to dedicate himself to God, and make an open profession of his belief.

The Source of Continued Strength.—Why were Howard and Clarkson able to hold on all their lives in spite of opposition? Because they were men of prayer. Every day they sought God's blessing, all their works were "begun, continued and ended" in Him. "They that wait upon the Lord shall renew their strength" As our bodies are refreshed by sleep, so, after prayer, good men go forth with new vigour.

Earnestness — There are many persons who take a languid interest in good objects. to promote them they will give a little, do a little To succeed, however, in any great reform, the whole soul must be filled with it; night and day it must be the absorbing thought

Perseverance.—It will be seen that it took half a century to get slavery abolished. When defeated in Parliament one year, the struggle was not given up, but renewed with increased vigour the next Even good men are at times apt to lose heart, so the exhortation is given, "Let us not weary in well-doing, for in due season, we shall reap, if we faint not"

MODES OF USEFULNESS.

These are so numerous that only a few can be briefly mentioned.

A good Example.—It is an old saying that, "Example is better than precept." A speech in favour of female education will come with little force from a man who allows his daughters to grow up uneducated. There should not be room for the remark, "Physician, heal thyself"

The foregoing applies to everything. Particular modes of usefulness, are noticed below.

Sanitary Reform.—Ten years, on an average, might be added to the lives of the people of India, and millions of cases of sickness might be prevented every year, if more

attention were paid to a supply of good water, pure air, and cleanliness

Improvement of the temporal condition of the People.—Great complaints are made about the poverty of the Hindus, and the blame is often laid at the door of the British Government. The average taxation is only 2 annas 8 pies a month, for which in return all the benefits of a civilised Government are received. The chief ways of rendering the people better off are stopping the insane expenditure at marriages and funerals, using money as capital instead of locking it up in jewels, requiring idlers to work for their living, improved agriculture and developed manufactures. All these should be promoted. Demagogues try to make the people believe that "representative Government" is the grand cure for the poverty of India. It has been shown how much misery exists in England, although it has had representative Government for centuries. Sir W. W. Hunter justly says, "*The permanent remedies for the poverty of India rest with the people themselves*."

Social Reform—Under this head may be noted raising the marriage age, the marriage of widows, and the gradual abolition of the purdah system. Above all, caste, condemned by Sir H. S. Maine, "as the most disastrous and blighting of human institutions," should be discouraged in every possible way.

Education—Some Hindus make great sacrifices to educate their sons in the hope that it will lead to office. It is female education which requires specially to be urged.

Moral Reform—Filthy speech is a crying evil to be fought against; truthfulness, purity, honesty, temperance, should be encouraged.

Religious Reform—This is of the utmost importance, and would secure all the rest. What India most needs is to turn from dumb idols to the living God. Truth should be accepted from whatever source. It is much to be regretted that the following form of false patriotism prevails among some of the educated classes. *The Hindu* says —

“They defend every superstition of our people, they believe in every dogma and worthless ceremonial, and are generally slaves of our exacting priesthood. In their judgment nothing that our ancestors did could be wrong. Everything Indian is excellence itself, and everything foreign the opposite.”

As Sir H. S. Maine remarks, than such conduct, “there can be no greater mistake, and under the circumstances of this country, no more destructive mistake.” It has been well said, “WHAT IS NOT TRUE, CANNOT BE PATRIOTIC.”

Happily there are some enlightened Indians who take a different course.

Home Work.—The first duty of a man is to himself and his family. The women of India, while they have some excellent qualities, are the greatest obstacles to reform of every kind. The men have neglected and degraded them, with the result of being dragged down to their level. The orator who thunders like a Luther in a public meeting, is “but a timid crouching Hindu in his home, yielding unquestioning submission to the requisitions of a superstitious family.” The educated Hindu squanders money in ways which he knows to be idiotic, he takes part in idolatrous ceremonies in which he thoroughly disbelieves, simply because he is under the sway of ignorant women.

Every educated man who is married should make it a rule to devote some time every evening to the instruction of his family, besides doing what he can at other times.

Every woman should be taught to read. It is no excuse to say that a wife does not wish to learn. The real cause is the indifference of the husband. If he is in earnest, she will soon catch his spirit.

The little world of Indian women should be enlarged, and their thoughts should be led beyond the kitchen and domestic squabbles. Information on various points should be communicated to them in an interesting manner. Pictures would be useful for this purpose. There are a few illustrated papers published in India, and there are many such issued

in England. Hints should be given on the training of children. Indian mothers rely chiefly on superstitious observances to preserve the health of their children, they frighten them by imaginary hobgoblins, they pet, coax, or punish them in whichever mood they are most inclined to at the time.

Hindu women, as a rule, have no idea of the nature of true worship and prayer. Their religion consists only in doing puja to an idol or walking round the tulsi plant. The husband should teach his wife about the one true God, our Creator and Preserver, our Father in heaven. The nature of true prayer should be explained. Every night, before retiring to rest, the husband and wife should ask the blessing of their Father in heaven on themselves and their families.

For further details, see *THE WOMEN OF INDIA AND WHAT CAN BE DONE FOR THEM*, advertised on the wrapper.

The only effectual way of reforming India is to *begin at home*. Let the reader do so at once.

The foregoing sketches show that *all* may be useful—a humble cobbler, like John Pounds, or a village schoolmaster, like Davies of Devanden.

Most good will generally be done by concentrating attention upon one particular object, though others should also be promoted as far as possible.

Let the reader join at once the noble band already in the field.

Arise ! for the day is passing,
 And you lie dreaming on,
 Your brethren are cased in armour,
 And forth to the fight are gone !
 A place in the ranks awaits you ;
 Each man has some part to play ;
 The Past and the Future are nothing
 In the face of stern To-day.

Arise from the dreams of the Future
Of gaining some hard-fought field,
Of storming some airy fortress,
Or bidding some giant yield ;
Your future has deeds of glory,
Of honour (God grant it may !)
But your arm will be never stronger
Or needed as *now*—To-day

Arise ! if the Past detain you,
Her sunshine and storms forget ;
No chains so unworthy to hold you,
As those of a vain regret ,
Sad or bright, she is lifeless ever ;
Cast her phantom arms away,
Nor look back save to learn the lesson
Of a nobler strife To-day

Arise ! for the day is passing !
The sound that you scarcely hear,
Is the enemy marching to battle !
Rise ! *Rise* ! for the foe is near !
Stay not to sharpen your weapons
Or the hour will strike at last
When, from dreams of a coming battle,
You may wake to find it past

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